Appello Evangelium

FOR THE

TRUE DOCTRINE

OF THE

Divine Predestination,

Concorded with the Orthodox Doctrine of

God's Free-Grace,

AND

Man's Free-Will.

By *John Plaifere*, B. D. Sometime Fellow of *Sidney-Sussex* Col. in *Cambridge*; and late Rector of *Debden* in *Suffolk*.

Φιλαληθὴς ad Amicum.

Amice, Evangelium appellasti?
Ad Evangelium ibis. Bern. in Cant. Ser. 65.

Responsio.

Nullius reprehensor formidandus est amatori Veritatis. Aug. de Trin. in Procem.

Hereunto is added, Dr. *Chr. Potter* his owne Vindication in a Letter to Mr. *P.* touching the same Points.

LONDON,
Printed by *J. G.* for *John Clark*; and are to be sold at his shop under S. *Peters* Church in Cornhill, 1651.

Samuel Salter. 1766.

The Severall Heads handled in this Treatise.

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2. Dayly and Weekly formes of Prayers, *&c.*
3. Seven Charges to Conſcience, *&c.* by *Philo-Chriſtianus.*

Appello

Appello Evangelium,
FOR
The true Doctrine of the Divine Predestination, concorded with the Orthodox Doctrine of Gods *Free-Grace*, and Mans *Free-Will.*

PART I.
The Introduction or Preface.

THe principall end of that labour which brought forth this work was, by the helpe of God and through his blessing, to get some satisfaction to my selfe in the great Question of this Age, De ordine & modo prædestinationis in mente divinâ secundum nostrum intelligendi modum; *concerning the* order *and* manner *of* Divine predestination, *conceived in the minde of the onely wise God, after the manner of our understanding, as the holy Scriptures have revealed it unto us.*

Therefore about this Order, *I have searched*

PART I. out, and here ſet down the ſeverall opinions of note and eſtimation, which are five in number; theſe I have examined and compared together.

In foure of the five I doe finde and acknowledge ſome parts and pieces of truth, (for no probable Doctrine can ſubſiſt all of falſehoods) but mingled with ſuch defects, as they ſeeme to me to lead both into error in Faith, and into corruption of manners, if men ſhould live after them; and that not by abuſe only (as may be pretended;) but by juſt and neceſſary conſequence, and by the nature of the very Principles.

mark

But in the fifth opinion, *(I will not ſay there ſhineth forth the perfection of the full and naked truth; for ſince we ſee now* per ſpeculum, in ænigmate, *if I ſhould ſay* Nudam veritatem videmus, nihil eſſet cœcius iſta arrogantia viſionis) *yet this I ſay, there ſeemeth to appeare a certaine way of apprehending and of teaching this high myſterie, ſuch as is farre more free from occaſion of error, either in faith, or in life, that may ariſe as from it ſelfe, than in any other forme of the foure formerly delivered.*

Aug. Epiſt. 150.

In the Explication *whereof, to make it* intelligible, *it being (though not new in it ſelfe,) but little opened or touched in Engliſh or popular Bookes or Sermons, (unleſſe it be to carpe*

carpe at the leaves of ſome boughs or branches thereof) And in the confirmation thereof to make it demonſtrable by the holy Scripture, and to ſhew it conſonant to other heads of Divinity declared, I have here taken much more paines, and am far more large; than in the demoliſhing and confuting of the different, and (as I take them) defective Opinions; partly, becauſe that is already done to my hand, in the domeſtick conflicts of the defenders of the foure Opinions in their bookes written in the elentique, and the invective vein, more to the breach of the peace of the Church, than to the edifying of the truth in love: And partly becauſe as it is an harder, ſo it is a nobler thing to build than to deſtroy, to abet, and to maintain a lovely truth tending to peace, both inward in the conſcience, and outward in the Church, rather than to labour to hew downe thoſe falſehoods which fall of themſelves, the more curiouſly they are poliſh'd and wrought upon by their zealous Lovers. PART I.

Yet becauſe our great Maſter of Methods teacheth us, that it is not enough, τἀληθὲς εἰπεῖν, to deliver the truth; unleſſe we do ſhew alſo τὸ αἴτιον τῆς ψεύδους, the cauſe why that is falſe which is falſe; and that this doth much availe πρὸς τὴν πίστιν, to win credit to our own Opinion; therefore I give in briefe ſome reaſons Ethic. 7. c. 14.

sons for my dislike of any opinion which I reject, in their severall and proper places; and then proceed to my chiefest care and hardest taske.

In which weighty worke (quoniam conamur tenues grandia) *I still doe most humbly pray the Spirit of truth to leade me into all Truth, that is according unto Godlinesse;* Cupimus enim investigare quid verum sit, neque id solum, sed quod cum veritate pietatem quoque præterea erga Deum habeat conjunctam: *not approving their saying, that tell us, one doctrine is for Schools, where Truth is tryed; and another for Pulpit, where Piety is perswaded; never am I perswaded where Exhortations sound contrary to Doctrine forelayd; nor where the Pulpit differs from the Chaire.*

Sadolet. in Rom. 8.

Now if this worke had been intended for the publique, it had been best to have suppressed and concealed all names of the Authors of Opinions. Ut nullus emulatione aliquâ à veritatis sequelâ retrahatur; *knowing it is as true in our Age, as it was in S.* Hilary's; Quanto plures sunt in Ecclesiâ qui authoritate nominum in sententiâ teneantur; aut ad sententiam transferantur? *But this was not written* ad plures, οὐδὲ πρὸς τοὺς φαύλους, ἀλλὰ πρὸς τοὺς σπουδαίους, καὶ εὐγενεστέρους, *who will themselves, and allow me also to search the Scrip-*

Cajetan. *Summula.*

Epist. ad *Aug.*

Acts 17. 11.

tures, whether things be ſo as Doctors ſay; PART I.
& will not be offended. Si authorem neminem unum ſequar, ſed ut quemque veriſſimum in quâque parte arbitrabor: *and from any of them to appeale to the Goſpell.* Plin. proæm. l. 3.

For the ſecond end and purpoſe of this writing, eſpecially in this booke-forme, was to give ſatisfaction to ſome of my learned and loving friends, to whom I might communicate it: who having heard either of my ſtudies in theſe Controverſies, or of my Opinions, and happily not throughly apprehending them, may have conceived worſe of me and them, than either there is cauſe, or than I ought to ſuffer them long to beare in their minds.

For as concerning my ſtudies, I may be deemed to have walked in magnis & in mirabilibus ſuper me, *ſeeing it is true that Saint* Jerome *ſaith,* Grandes materias ingenia parva non ſuſtinent: *& that I have approch'd too neer to Majeſty, in ſearching into myſteries above humane capacity; as* de ordine & modo prædeſtinationis in mente divinâ, & concordiâ gratiæ & liberi arbitrii cum prædeſtinatione. *But theſe* Papers *I hope ſhall make it manifeſt, firſt that I leave things unſearchable unſearchd; and ſtand with the Apoſtle in the ſelfe ſame place that he did admiring and adoring* τὸ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ, Rom. 11. 33. *I ſay,*

PART I. *in the ſelfeſame place, or the like, not to cloak iniquity or abſurdity imputed to the divine Majeſty. by* O the depth, &c.

Secondly, that I ſearch not at all into any thing by meere naturall light, and humane reaſon, which to do in theſe things were a preſumption deſerving precipitation, but by the light of divine revelation in Gods holy Word; and therefore I have ſet for my title Appello Evangelium, *which is the opening of Gods Counſell ſo far as he is pleaſed to communicate to us.*

And thirdly, this I doe, not onely by appealing to thoſe Texts, that directly and immediately ſpeak of our Predeſtination and Election, which may ſeeme hard and obſcure; but alſo to the openeſt and commoneſt places that are fundamentall principles of Chriſtianity, and the grounds of Catechiſme, which ordinary capacities (and not great Wits alone) are able to underſtand, and by which the fewer and harder Texts are to be enlightned and interpreted, and not contrarily; Irenæus *hath a right ſaying*; Multa malè interpretari coguntur, qui Unum rectè intelligere non volunt; *which hath hapned to many in our Age.*

That unum *which they will not rightly underſtand is* promiſſum Evangelicum univerſale, in Chriſto redemptore vniverſali: *which our Church profeſſeth in her Articles, and*

and in her Catechiſme; which unum *is the ground of all the Concluſions here maintained: So that my ſtudies have not been about ſome curious and ſuperfluous queſtions, ſeparable from the body of Divinity, and which might well have been ſpared, but about the moſt eſſentiall parts, and articles of that body, and of their mutuall coherence and connexion: the induſtrious ſearch and examination whereof is ſo neceſſary and worthy a thing, as I can hardly hold him worthy the name of a Divine, that hath not laboured therein.* PART I.

And as to my Opinions which unexamined may be preſumed to be nothing elſe but either ancient or late condemn'd Hereſies, (which imputation or very ſuppoſition no good man ought to beare with ſilence) theſe leaves do undertake to ſhew, that the apprehenſions expreſſed in them, are none of thoſe old condemned Hereſies, nor of thoſe late rejected Heterodoxes, but the very Doctrine of the ancient Fathers of the Church, builded upon the ſenſe and letter of the holy Scriptures; and conſonant to the publike eſtabliſh'd Doctrine of the Church of England, contained in the bookes of Articles, Common Prayer, and Homilies; which if I ſhall make good by cleare and undeniable evidence; then I hope my good friends will hold me excuſed, and cleared, of any ſuch crime as Hereſie, or ſemi-hereſie, or

PART I. *novelty; and will take me for a true and ſound member of the Church of England, both in Doctrine and in Diſcipline: from both which I feare there hath been made by many in this Church too great a defection and departure, ſince the dayes of King* Edw. *the 6. when they were firſt eſtabliſhed; and ſince the primitive years of the happy reigne of Queen* Elizabeth, *wherein they were ratifyed and ſtrengthened, with a ſecond, and oft-renewed judgement. But the examination and tryall of all this, I commit and ſubmit to my ingenuous and loving friends; and them and their ſtudies to the goodneſſe and grace of God our Father.*

CHAP.

CHAP. I.

The first Opinion.

THe first Opinion concerning the order of Divine Predeſtination, and having theſe defenders, *Beza*, *Piſcator*, *Whitaker*, *Perkins*, and other holy and learned men, is this:

1. *That God from all eternity decreed to create a certain number of Men.*

2. *That of this number he Predeſtinated ſome to everlaſting life, and other ſome he Reprobated to eternall death.*

3. *That in this act he reſpected nothing more than his own dominion, and the pleaſure of his own will.*

4. *That to bring men to theſe ends, he decreed to permit Sin to enter in upon all men, that the Reprobate might be condemned for ſinne; and that he decreed to ſend his Sonne to recover out of ſin his Elect, fallen together with the Reprobate.*

This Opinion is rejected by many proteſtant Divines, as by the reverend Divines of our Church that were at the Synod at *Dort*, by *Peter Moulin*, by *Robert* Biſhop of *Salisbury*, and others: It is deteſted by the

PART I. the Papists and Lutherans; it was it that *Arminius* and his followers chiefly opposed in the low Countries.

It is charg'd,
- *To make God the Author of Sin.*
- *To Reprobate men before they were evill.*
- *To Elect men not in Christ, who is sent, after this Opinion, to recover out of sinne those that were elected, before they were considered as sinners.*

This is that *irrespective decree* which Mr. *Montagne* disliketh, because in it there is no respect had to any thing fore-known, not so much as the fall of man, much lesse Christ, or Faith, giving to God no foreknowledge, or no use of it at all, in this act of his which the Scripture calls *predestination*.

Yet this Opinion doth well admonish us to remember the Dominion and Soveraigne power and will of God which must be seen and acknowledged in his predestinating of men, according to that of the Apostle, *Rom. 9. 21. Hath not the Potter power over the clay?* and *vers. 15. Hee hath mercy on whom he will*: which we will be mindfull of in the fifth Opinion.

Under

Under this Opinion are to be placed the nine Aſſertions, concluded at *Lambeth*, *Nov.* 20. 1595. which have been often required to be put into our Booke of Articles; but yet could it never be obtained. It is requiſite therefore to ſet them down, becauſe they are not vulgarly knowne; and to examine them what they meane, and ſee how farre they are Orthodoxall, or agreeing to our Articles. And for their ſakes that underſtand not the Latine tongue, I will render them in Engliſh. PART I.

* *Articles approv'd by the right Reverend Lords,* John *Lord Archbiſhop of* Canterbury, *and* Richard *Lord Biſhop of* London, *and other Divines at* Lambeth, *the* 20. *of* Novemb. *in the year,* 1595 Bancroft Whitgift

* *Conſule Articulos Lambethanos ab F. G. Eccleſiæ Miniſtro nuper editos.*

1. *God from Eternity Predeſtinated ſome Men to life, and ſome he Reprobated unto Death.*

2. *The Moving or Efficient cauſe of Predeſtination to life, is not the foreſight of Faith, or of perſeverance, or of good Workes, or of any thing which may be in the perſons predeſtinated, but onely the Will of Gods good pleaſure.*

3. *Of the predeſtinate there is a predefined and*

PART I. *and certaine number, which can neither be increased nor diminished.*

4. *They which are not predestinated to salvation shal necessarily be condemn'd for their sinnes.*

5. *True, lively, justifying Faith, and the sanctifying Spirit of God, is not extinguished, doth not fall out, doth not vanish in the Elect, either finally, or totally.*

6. *A man truly believing, that is, endued with justifying Faith, is certaine, by or with full perswasion of Faith, of the forgivenesse of his sins, and of his everlasting salvation by Christ.*

7. *Saving Grace is not given, is not communicated, is not granted to all men, whereby they may be saved if they will.*

8. *No man can come to Christ, unlesse it be given unto him, and unlesse the Father draw him, and all men are not drawne of the Father, that they come unto the Son.*

9. *It is not put in the free choice and power of every man to be saved.*

These be the nine Assertions concluded at *Lambeth*, at the instance of Doctor *Whitakers*; against three Propositions delivered at *Cambridge* by *Peter Baro* the Frenchman, Professor of Divinity in the Chaire erected by the Lady *Margaret*.

1. *De Prædestinatione & Reprobatione.*

2. *De*

2. *De Amissione Gratiæ.* PART I.

3. *De certitudine & securitate salutis.* Whit. cont. ult. p. 4.

Foure of these nine which concerne the Doctrine of Predestination, are here onely considered; the other five we shall speake of in their proper place, in the third part of this book.

For the words of these foure, they are so composed as they comprehend most certaine Truths; but appliable aswell to the fifth Opinion, (to be propounded yet) as to any other: But because all men will fetch the interpretation of them from Doctor *Whitakers* the chiefe composer, his understanding of them must be taken for their meaning. And how hee understood the Doctrine of Predestination, doth appeare in his last *Conc. ad clerum, Octob.* 9. before this 20. of *November;* wherein hee argueth against St. *Austine,* That originall sinne was not the cause of Reprobation, seeing it is remitted to many Reprobates; (according to St. *Augustines* Doctrine) *pag.* 7. He expoundeth *Rom.* 9. 21. *de massâ incorruptâ, pag.* 8. and nameth *Bucer* as concurring with him, *pag.* 8. and *iterum pag.* 15. He appealeth to our Confession in the 17. Article; which he is perswaded, delivers the same doctrine that hee did; not onely

because

PART I. becauſe thoſe Articles were compoſed by the Diſciples of *Martyr* and *Bucer*, as hee ſaith; but by the words themſelves. How other Biſhops and Profeſſors ſince have underſtood that Article, and what hand *Martyr* and *Bucer* had in our Articles; ſhall be ſeen in the next Opinion.

For, theſe nine Aſſertions, wee know, Doctor *Whitakers* dying at his return from his journey, were not received with ſuch accord; but that two the following Profeſſors diſſented from them, and when the life of Doctor *Whitakers* was written by a learned friend of his, who would have inſerted theſe nine Aſſertions, they were by authority ſuppreſſed; a ſigne, that though much were imputed and yeelded to the excellent judgement of Doctor *Whitakers* of worthy memory, yet all in authority then were not of his minde in this matter; whom yet they would not offend or loſe, as the times then were. Neither in the firſt of King *James* in the Conference at *Hampton* Court, when theſe nine Aſſertions, orthodoxall, as Doctor *Reynolds* termed them, were ſued for to be inſerted into the Booke of Articles, was this requeſt obtained; but that motion quenched by the ſpeeches, firſt, of the Biſhop of *London*, who had beene at the concluding of

of those Assertions at *Lambeth*; and se- PART I.
condly of the Deane of *Pauls* Doctor *Overald*, who had beene a party in these controversies; *page* 29. and *page* 41. And for the Orthodoxie of these Assertions in Doctor *Whitaker's* sense, Doctor *Barlow* the Relater of this Conference puts it upon Doctor *Reynolds* terming them so, not upon his owne or his Masters Opinion; he having beene well acquainted with the cariage of that businesse at *Lambeth*, as then Chaplaine to the Archbishop in his house; and his Relation tels us, The nine Assertions were sent to the University for the appeasing of those quarrells that were risen in *Cambridge* about certaine points of Divinity: If for the appeasing of quarrels, it was wisdome so to pen them; as they might satisfie and unite all sides with common and generall truth. As the first Assertion doth, saying;

1. That God hath predestinated, &c. which is most true; but it saith nothing *de ordine & modo*, &c. which is now the question, and was then.

2. The second speakes true of the moving and efficient cause; both κατ' ἄρσιν καὶ κατα θέσιν, but *de causâ, non est quæstio; sed de objecto*; whether it be *Homo*, or *homo peccator*, or *homo peccator pænitens*, *aut contumax*;

PART I. *tumax*; Nothing in man is the cause of his Election.

3. The third, of the number, is very true; but founded on the Infalibility of God's foreknowledge, as on the Immutability of his will.

4. The fourth is the most ambiguous assertion; for if it suppose *Non*-predestination to be the Cause of the Necessity of Condemnation for Sinne; it putteth *non causam pro causâ*: but if it suppose *Non*-predestination as a meere negative of such an Act of God, and suppose sinne committed, and not repented of; there is cause enough for the Justice of God to condemn him that hath sinned, and used no remedy.

CHAP. II.

The second Opinion.

THe second Opinion, of the Order of Predestination, having these Defenders, The *Synod* at *Dort*, *P. Moulin*, Doctor *Abbot* B. of *Sarisbury*, Doctor *Carleton* B. of *Chichester*; many Papists, as *Bellarmine*, *Cajetan*, and the *Dominicans*, and of which many doe say that Saint *Austine* was the first Author, is this;

1. *That*

1. *That God from all Eternity decreed to* PART 1. *create mankind holy, and good.*

2. *That he foreſaw man being tempted by Satan, would fall into ſin, if God did not hinder it; he decreed not to hinder.*

3. *That out of Mankinde ſeen fallen into ſinne and miſery, he choſe a certaine number to raiſe to righteouſneſſe, and to eternall life, and rejected the reſt leaving them in their ſinnes.*

4. *That for theſe his choſen, hee decreed to ſend his Son to redeeme them, and* HIS SPIRIT TO CALL THEM, *and ſanctifie them, the reſt he decreed to forſake, leaving them to Satan and themſelves, and to puniſh them for their ſins.*

This Opinion is miſliked by the defenders of the former, and of the following Opinions alſo.

1. Becauſe to defend the juſtice of God, it ſuppoſeth mankinde corrupted before any Election or Reprobation was made, which ſeemeth needleſſe, becauſe there be Elect and Reprobate Angels, without or before any corruption or fall: *Cacodemones non fuere in Maſſâ, & tamen Reprobati; Chriſtus non fuit in Maſſâ, and tamen ut homo Eligitur. Prideaux* 1. *Lectione.*

2. Becauſe it ſuppoſeth Originall ſinne the cauſe of Reprobation, which ſinne yet

PART I. is remitted in Baptisme to many Reprobates. *Whitaker. Cygnea Cant. p. 7.*

3. Because with the former Opinion it teacheth Christ to be sent onely to the Elect, and the Word and Spirit onely to call them, whereby the Reprobate is but more oppressed, being call'd to embrace salvation offered, which they cannot doe, and yet for refusall thereof they are more deeply condemned.

So these two Opinions offend much against Gods Goodnesse and Truth: yet this second well acknowledgeth, that God decreed something upon his foreknowledge what man would doe being permitted; That this foreknowledge is so certain, that upon it God builded his greatest Counsels of the mystery of the Gospell, as upon the foreknowledge of *Adams* fall, the decree to send Christ.

Secondly, It provideth well for the justice of God on Infants dying, who have no other desert of death but Originall sin, from which as to the paine of eternall death, Gods mercy delivereth whom hee pleaseth by Baptisme, or the vow thereof in the holy Church; *Parvulorũ autem causam ad exemplum Majorum non patiamur afferri*; sayes *Hilary* of the *Massilienses* in which they were right: for the Election

or

or Reprobation which is of Infants that live not to years of discretion, is no necessary pattern for the Election or Reprobation of them that live into a further Age. PART I.

The Defenders of this Opinion claime our 17. Article as for them, and surely better may they doe it than they of the former; for those words, *To deliver from curse and damnation, those whom hee hath chosen*, import a curse and damnation fallen into, by those who are delivered. But how those words *chosen in Christ, and the godly consideration of Predestination and our Election in Christ*, and those words, *Wee must receive Gods Promises in such wise, as they be generally set forth unto us in holy Scriptures*; How these will stand with a decree of Election, made before Christ be thought on, otherwise than as the Meanes to bring the Elect to salvation, (for the Article makes these *two things*, To choose some in Christ out of mankinde, and to bring them by Christ unto everlasting salvation;) or how a generall promise will stand with a particular purpose, meaning or intending the promise but to some few; let them consider how they can make it good by their Doctrine, and I will consider how I can make it good which the Article

PART I. saith, by the Doctrine of the fifth Opinion.

As to the appeale to *Bucer* and *P. Martyr*, for the sense of our Articles, used by Doctor *Whitakers* in his time, and of late by the Bishop of *Chicheſter Carleton*, the answer is full;

1. That *Bucer* is not of the same Opinion with *Martyr*, nor *Carleton* with *Whitakers*, in the apprehension of the order of Predestination.

2. That it is not true, that the Disciples of *P. Martyr* and *Bucer* composed our Articles; for these Articles on which there is now question, were the same under King *Edward* the 6. and Queene *Elizabeth*; but the Bishops and Divines under King *Edw.* 6. had composed the Articles and Liturgy before *P. Martyr* and *Martin Bucer* came hither; as doth appeare in Mr. *Fox* his story. To *Bellarmine* objecting that *England* had *Bucer* and *Martyr Seminatores fidei*, the renowned Doctor *Andrews* answereth, p. 31. *Non tamen (Si verum volumus,) seminârunt duo illi viri fidem in Anglia, &c. Nevertheleſſe, if we will ſpeake truth, thoſe two men did not plant the (reformed) faith in England; but ſought to weede out ſome Tares* (of ſuperſtition) *long ſince overſow'd by you* (Papiſts.)

Although

Although even those Tares themselves before their comming hither, were for the most part condemn'd and rooted out: But these men entred upon others labours, and bestow'd their paines also here, that they might be helpfull to them in University-matters. PART I.

3. Whosoever were the chiefe Composers of our Articles (of whom it is certain Archbishop *Cranmer* was one) they had more respect to the *Augustan Confession*, than to any other, as appeares by the very Identity of many of the Articles, and more familiarity with *Melanchton* and *Erasmus*, than any other Divines, singularly approving their Expositions of the sacred Scriptures, and of the principall Articles of the Christian Faith: insomuch that they caused to be translated into English *Erasmus paraphrase on the Gospels*, and injoyn'd them to be studyed by Priests, and to lye ready in Churches for all men to reade, and as it were to drinke in the Doctrine of Scriptures according to *Erasmus* his interpretation, whose writings which way they goe in those controversies all men well know that have read them.

CHAP. 3.

The Third Opinion.

THe third Opinion ſeemes to be defended by the reverend and learned late Biſhop of *Norwich*, Doctor *Overuld*, and *Richard Thompſon* his diligent Auditor, and familiar; as may be gathered out of the Biſhops judgement *de quinque Articulis in Belgiâ controverſis*, and out of the Conference at *Hampton* Court, and out of *Thompſons Diatribe de interciſione juſtitiæ*, *c.*4. And it is,

1. *That God decreed to create mankinde good, &c.* as the ſecond Opinion ſaid.

2. *That he foreſaw the fall of man, &c.* as in the ſame ſecond Opinion was ſaid.

3. *That he decreed to ſend his Sonne to dye for the World, and his Word to call, and to offer ſalvation unto all men, with a common and ſufficient grace in the meanes to worke faith in Men, if they bee not wanting to themſelves.*

4. *That out of Gods foreknowledge of mans infirmity, and that none would believe by this common grace, he decreed to adde a ſpeciall grace more effectuall, and abundant, to whomſoever*

ſoever he pleaſed, choſen according to his own Purpoſe and Grace, by which they ſhall not onely bee able to believe, but alſo actually believe. PART I.

This Opinion, if I underſtand it aright, I have not found expreſly or ſtrictly examined by any Divine: Doctor *Abbot* in his animadverſion upon *Thompſons Diatribe* ſuſpecteth * *Arminianiſme* in it and rejected it. But Doctor *Overald* doth clearely ſever it from the *Remonſtrants* Tenet, as you ſhall ſee by and by: I object it thus.

* c. 4. Inſuavis *quidam & gravis halitus Arminiani dogmatis.*

1. That common Grace by which no man is ſav'd, which is inferiour to the infirmity of man, is not the Grace of the Goſpell, nay deſerves not the name of Grace, which never brought forth the effect, Salvation.

2. That ſuperabundant, ſpeciall, effectuall Grace, ſeemes not to be the Grace of the Goſpell, being rejected of none to whom it is offered: for the Grace of the Goſpell is ſuch as is receiv'd by ſome, and the ſelfe ſame rejected by other ſome; to ſome 'tis *in vaine*, to others, *not in vaine.*

3. This Opinion (with the two former) ſeemes to bring in a certaine deſperation into the mindes of men, (as was of old objected to St. *Auguſtine*) ſeeing none can be ſaved but by that ſpeciall and abundant

PART 1. Grace, which is given but to a few, out of the secret purpose of God; which whether God doth intend to give or no, the generall promises in the Gospell do not assure, seeing they sound no more than a common grace, which is ineffectuall, by this Opinion.

But before I censure it farther, bee it presented unto you, in the words of one of the most illuminate Doctors of our Age.

There were five Articles controverted in Holland.

Consule Articulos Lambethanos hoc Anno 1651 Editos.

1. Of Gods Predestination. 2. Of Christs Death. 3. Of Freewill and Grace. 4. Of the manner of working of Gods Grace. 5. Of the Perseverance of Believers. Touching which the *Remonstrants* or *Arminians*, and the *Contra-remonstrants* or *Puritans*, doe maintaine contrary Opinions; the middle way between which our Church (as I conceive) doth *much more* rightly hold.

Article 1. *of Gods Predestination.*

First, the *Remonstrants* make the generall and conditionall Decree of Predestination to be upon condition of believing according

ing to the generall Goſpell-promiſe of PART I.
ſaving all men through Chriſt dying for them, if with a lively and perſevering faith they ſhall believe in him by the Word and holy Ghoſt aſſiſting it: Secondly, the ſpeciall and abſolute Decree to be out of the foreknowledge of Faith touching the ſaving all ſuch particular men, whom God foreſaw would believe through grace, and on the other ſide condemning of thoſe whom hee foreſaw would continue impenitent in ſinne, and unbelievers. And this is the Opinion of the antient Fathers before S. *Auguſtine*, and of many after him, and of many *Papiſts*, *Lutherans*, and many others.

Secondly, The *Contra-Remonſtrants*, excluding the generall and conditionall Decree, make one onely particular and abſolute Decree touching the ſaving, and enduing with Faith and perſeverance, ſome certaine particular men choſen out of mankinde through Chriſt dying for them alone, by the effectuall, or irreſiſtible grace of the Holy Ghoſt, peculiar onely to them; All others by an abſolute Decree being rejected and condemn'd. And this is the Opinion of *Zuinglius*, *Calvin* and the Puritans; but is rejected by all *Papiſts*, *Lutherans*, and many others.

Thirdly,

PART I. Thirdly, our Church taking the middle way, joynes the particular absolute Decree (not out of foreknowledge of mans Faith, or Free-will, but out of the purpose of Gods Will and Grace) touching the freeing and saving those whom God hath elected in Christ, with the generall and conditionall Will, or the generall promise of the Gospell; Teaching Gods Promises are so to be embraced as they are proposed to us in the holy Scriptures, and that Will of God is to be followed of us, which wee have expresly revealed in his Word; as namely, that *God gave his Sonne for the World*, or for all mankinde; That *Christ offered himselfe a Sacrifice for all the sinnes of the whole World*; That *Christ redeemed all mankinde*; That *Christ commanded the Gospell to be preached unto all; that God Wils and Commands all men to heare Christ, and to believe in him; and in him to offer grace and salvation unto all men.* That this is the infallible truth, in which there can be no falshood, otherwise the Apostles and other Ministers of the Gospell, preaching the same, should bee false witnesses of God, and should make him a Lyar; And this Opinion agrees with the judgement of St. *Augustine*, as he is expounded by *Prosper* and *Fulgentius*; It is the more common Doctrine of the Church

Church after St. *Auguſtine*: And theſe two things do well ſtand together; God in the firſt place, to offer ſalvation to all, if they will believe, and common grace and ſufficient in the means ordain'd by God, if men will not be wanting to the Word of God and his holy Spirit. And then in the ſecond place God that he might be helpfull to humane frailty, and mans ſalvation might bee more certaine, would adde his ſpeciall, more effectuall and abundant grace to be communicated to whom hee pleaſe, by which not onely they are able to beleeve, or obey, if they pleaſe, but alſo actually do will, believe, obey and perſevere, according to the ſentence of St. *Auguſtine, Sic Deus ordinavit omnium Angelorũ hominumque vitam, &c. So God ordain'd the life of all Angells and Men, that therein hee might firſt manifeſt how farre Freewill could goe; and then what the benefit of his grace, and the judgement of righteouſnes could doe. De correp. & grat.* cap. 10. PART I.

Article 2. *Of Chriſts Death.*

In like manner of the Death of Chriſt for all, there are three Opinions.

The firſt, that Chriſt dyed for all men, and by his Death did redeeme all mankind in

PART 1. in Gods generall and conditionall purpose of giving salvation for Christs sake that dyed, to all upon condition of Faith depending on the free cooperation of men under Grace.

The Second contrary to the first, that Christ did not dye for all, &c. nor did redeeme all mankinde, &c. nor that God by any manner of meanes, or upon any condition, did will, or intend to give salvation or Grace for Christs sake to any other save only the Elect, &c.

The Third, supposing Christs Death for all men, and Gods purpose conditioned with the generall grace of the Gospell-promises, addes the speciall intention of Faith, touching the applying the benefit of Christs death, by grace more abounding, and effectuall, absolutely, certainly and infallibly onely to the Elect, without any prejudice, or any diminution of the Will and Grace common and sufficient.

Article 3. *Of Freewill and Grace.*

All agree that Freewill is not able to do any thing that is good, without Grace preventing, present and subsequent, so as it holds the beginning, middle, and end in conversion, and Faith, and every good worke:

worke: yet they diſſent in this, that the firſt Opinion makes exciting Grace ſo to bee joyn'd with the word heard, and underſtood, and meditated upon, that in ſome degree it is common to all who are willing to obey it. PART I.

The Second ſtrives to make grace proper and peculiar only to the Elect, and will not confeſſe it to bee in any manner of way common to all.

The Third conjoynes both ſides, acknowledging Grace ſo to bee common and ſufficient being joyned with the word, as withall to profeſſe 'tis ſpeciall and effectuall to produce certainly ſalvation, being proper to thoſe, whom God out of his good pleaſure hath gratiouſly elected in Chriſt.

Article 4. *Of the manner of Working of Gods Grace.*

The firſt Opinion makes Grace ſo to worke in man, that it takes not away the liberty of his Will, but preſerves it; ſo that a man may by Grace ſo beleeve and obey, as that hee may alſo by his Freewill reſiſt Grace. The ſecond makes the workes of Grace to be irreſiſtible, ſo as wherever it comes, it doth immutably incline and draw the

PART. I the minde to aſſent and obey. The third Opinion teacheth, men may be ſo ſtirr'd up and mov'd by Grace, that they may both obey that Grace calling and moving, if they attend thereto, and alſo may through their Freewils reſiſt Gods Call and Motion: but it addes further, that God, when hee will, and to whom hee will, doth give Grace ſo abundant, or powerfull, or congruent, or ſome other way effectuall, ſo that although the Will in reſpect of its liberty may reſiſt, yet it doth not reſiſt, but certainly and infallibly obey: and thus God to deale with thoſe whom hee hath elected in Chriſt, ſo far forth as is neceſſary to their ſalvation.

D

Article 5. *Of the Perſeverance of Believers.*

The firſt Opinion makes all Believers to bee ſo furniſh'd with Gods Grace, that they are able to perſevere, if they will be as carefull as they ſhould be; that the ſame men alſo may poſſibly fall away from Faith and Grace, through negligence and ſecurity.

The Second denyes Believers to be able ſo to fall away from Faith and Gods Grace, as to become in the ſtate of damnation,

nation, or periſh; but ſuch as ſhall once truely believe, ſhall alwayes ſo perſevere in Faith and Grace, that at length they may all attaine ſalvation. PART I.

The Third, with St. *Auguſtine*, makes Believers, through the infirmities of the fleſh, and temptations, to be able to depart from Faith and Grace, or likewiſe to fall away; but it addes, thoſe Believers who are call'd according to purpoſe, and who are firmly rooted in a lively Faith, cannot either totally or finally fall away, or periſh, but by ſpeciall and effectuall grace, ſo to perſevere in a true and lively Faith, that at length they may bee brought to eternall life.

By this we may underſtand what Doctor *Overalds* minde was in the Conference at *Hampton* Court, *p.* 41. 42. *Richard Thompſon* hath the like *cap.* 4. *De interciſione Juſtitiæ.* For after hee had ſpoken of Chriſt, given to redeeme and reconcile all unto God; and of aides and meanes given whereby men may be actually reconciled, hee addes *page* 17. *Sed miſerum genus humanum ſi vel ſic à Deo relictum fuiſſet, &c.* But miſerable had been Mankinde, if even ſo they had been left of God; for great is the wickedneſſe of Man, and every imagination of his heart is evil continually.

There-

PART I. Therefore it must needs come to passe, that either all of themselves should despise those riches of Gods goodnesse, or if any should make use of them, yet a while after they would loath them againe, except the superabundant mercy of God had separated some to himselfe, to whom hee had decreed from all eternity, to afford an effectuall calling, and finall perseverance in Grace taken according to his purpose; others being passed by, and left to the counsels of common providence, whom in the end he would condemn for their impenitence and unbeliefe.

You know now this Opinion, and the Author is to be commended for his integrity in opening the state of these questions, and for comming on thus far neerer to the Truth than the former did; in acknowledging,

1. That Christ dyed for the sinnes of the whole World.

2. That the promise of the Gospell is Universall.

3. That a Grace sufficient is given, common to all that hear the Gospell, to believe and obey it.

4. That Gods foreknowledge is extended not onely to the fall of the first man, but the infirmity of all men in particular; where-

Whereupon for ſome men there was prepared by God a more ſuperabundant and effectuall grace than for others. PART II.

5. In that it endeavoreth to accord the firſt part of our 17 Article, concerning an abſolute Predeſtination, with the latter part, concerning the Univerſall promiſes: The like good deſire appeares in the Divines that were at *Dort* in their joynt Suffrage, *de Articulo* 2. *Theſ.* 3, 4, 5.

But how congruous and happy this conjunction can be, of two extremes into a third, or how poſſible it is to accord thoſe two parts of the Article without ſome other ſuppoſition than hath yet beene mentioned here, I cannot hope ever to ſee it demonſtrated. Nay I am perſwaded that theſe manifeſt Truths ſounding in every part of the new Teſtament; That Chriſt is given a Redeemer Univerſall; That the Promiſes of the Goſpell are generall; That the Spirit of Truth and Power goes with them, in the Preaching of them; are able, being rightly weighed, utterly to overthrow all manner of frames whatſoever may be imagined, of the order of the Divine Predeſtination, which ſhall exclude the Divine Preſcience, proper, prime and Univerſall, ſuch as the fifth Opinion will diſcover: for ſince the Goſpell preſuppo-

PART I. seth, and acknowledgeth the fall of mankinde, and all to be sinners, and taketh its occasion therefrom; since it calleth all men to reconciliation with God, commands Repentance and Faith to all, promiseth forgiveneſſe and life to *all that believe in the Redeemer*, threatneth wrath and death to *abide upon all that beleeve not*, *Marc.* 15. 15,16. and declareth that God will *judge the World by Jeſus Chriſt, and by the Word of the Goſpell*, *Acts* 17.31. *Joh.* 12.48. And since *God will judge in righteouſneſſe*, man as a reaſonable Creature of a Freewill; The Goſpel, I say cannot admit a decree of predeſtination to life or death, that ſhall be made upon contemplation of the fall and ſinne of man antecedent to the Goſpell, or before contemplation of the events or iſſues of the Goſpell preached to the World; which contemplation can be had before all time by no other power, but the Divine foreknowledge.

CHAP. IV.

The fourth Opinion.

Melanchton. Du?

THe Fourth Opinion is of *Melanchton*, *Hemingius* and the *Lutherans* that follow

low the *Augustan* Confession, and *formulam concordiæ*; The *Remonstrants*, or *Arminians* and many *Papists*, &c. PART I.

1. *That God decreed to create Man, to permit him to fall, and to send Christ to redeeme the World, &c. as in the third Opinion was said.*

2. *That hee made a generall conditionall decree of Predestination, under the condition of Faith, and Perseverance; And a Speciall absolute decree of electing those to life, whom he foreknew would believe and persevere under the meanes and aides of Grace, Faith and Perseverance, and a Speciall absolute decree of condemning them, whom he foresaw to abide impenitent in their sins.*

This Opinion was condemned in the late Synod at *Dort*. I mislike it for these reasons:

1. Because a generall conditionall Predestination is none at all.

2. Because the decree of speciall Election of such as believe (no better declared than thus) seemeth to make men choose God first, rather than God to choose men.

3. Because it maketh the decrees of justification and condemnation to bee the same with the decree of Election and Reprobation, which must be distinguished, as they are *Rom.* 8.29.

PART I. 4. Because it presenteth no more Grace given by God to the Elect, than to the reprobate, neither greater cause of thankfulnesse.

Yet this Opinion doth well to enlarge the objects of Gods foreknowledge, and to extend it, not onely to the fall of the first man, but even to Christ to be manifested in the flesh, and believed on in the World, yea even to the last end of all men, persevering either in Faith or Unbelieefe. Agreeing with the Scriptures that buildeth Election upon foreknowledge at large, simply and properly taken, *Rom.* 8.29. & 11.2. 1 *Pet.* 1. 1, 2. and promiseth salvation to the believer, but, persevering to the end.

Thus have wee seene foure Opinions:

The Transition to the fifth.

Seeing then none of these foure give full satisfaction, though some pieces of Truth be found in every one of them, yet joyned with some inconvenience: It were a work worth the labour to gather that truth out of them all, that might avoyd all inconveniences, the thing which I desire to doe, by the light of Gods Holy Spirit and Word.

1. So

1. So conceiving the order of Divine Predeſtination, as that wee ſet not forth onely ſome one or two of the Divine attributes and properties, but preſerve and preſent them all: PART I.

His Dominion and Power, as the firſt Opinion would.

His Mercy and Juſtice, as the ſecond Opinion would.

His Truth and ſpeciall Grace, as the third Opinion would.

His Wiſdome and foreknowledge, as the fourth Opinion would.

And yet to acknowledge his *judgements unſearchable*, &c. as the Apoſtle would, *Rom.* 11.33.

2. So conceiving it as may agree with the holy Scripture expounded literally & without Tropes, in the greateſt Propriety, and by the light of the moſt, the plaineſt, the moſt fundamentall places and principles therein.

3. So conceiving it as that the order in Grace doth not ſubvert the order in nature, but that wee confeſſe the Wiſedome of God ſo to worke his Will, as yet hee preſerveth the nature, freedome and properties of the Creature, in which hee worketh.

4. Laſtly, conceiving it ſo, as that God

PART I. may both ſave the World, in mercy, and judge the World in righteouſneſſe.

CHAP. V.

The fifth Opinion.

THe Fifth Opinion may be leſſe acceptable to ſome for the Teachers, and the defenders ſake, (but φιλαληθὴς accepts no perſons:) Theſe are *Arminius* himſelf, if he be interpreted according to his owne principles in his *Theſes de naturâ Dei*, and *Vorſtius* in his Tractate *De Deo*, and the Jeſuits *Molina*, *Vaſquez*, *Zuarez*, *Becanus*, and others: Beſides that this is the Opinion of the Fathers *Greeke* and *Latine* before St. *Auguſtine*, if their Doctrine concerning Preſcience be rightly examined and declared, namely,

1. *That God by his infinite underſtanding from all Eternity knew all things poſſible to bee, ſeeing them in his owne Omnipotency.*

2. *That among other infinite things poſſible, in his underſtanding he conceived all this one frame of the World that now is, and in it all the Race of Mankinde from the firſt man to the laſt, every one in his ſeverall order, government*

government and event, only as possible to be, if he will say the Word. PART I.

Wherein hee understood there might be things necessary, things contingent, some things causes, some effects, some as ends, some as meanes to ends, some Acts of God, some acts of a free Creature, some good, some evill, some things as rewards, some as punishments.

3. *That hee knowes how to vary or alter the ordering either of all, or of any part, or person in the race of men, so as other effects, and other ends than those (that now are) might be brought forth, if hee would otherwise order them.*

4. *But considering this frame of the world, and order of mankinde* (as now it is, but then onely as possible) *that he judged it was exceeding good for the manifestation of the glory of his Wisdome, Power, Goodnesse, Mercy, Justice, Dominion, and Lordship, if hee should will, or decree to put it into execution, and into being.*

5. *That God infallibly foreknew that if hee should decree to put it into execution, that then these and these particular persons would certainly by this order of meanes and government, be transmitted, and brought to eternall life; and that those other particular per-*

PART I. *ſons, under their order of meanes and government,* through their owne fault would goe into perdition, if Juſtice ſhould bee done them.

6. *That though hee knew what theſe would be, yet hee determined and decreed out of his owne abſolute Will and pleaſure to ſay,* Fiat, *Be it ſo: and to put into execution, and into being, all this which he had in his underſtanding; and in ſo doing, hee predeſtinated all men either to life or death Eternall.*

For he predeſtinated to life thoſe particular men, to whom out of his owne good pleaſure he decreed to give thoſe happy meanes, whereby hee foreknew they would be Veſſells fit for honour, being given unto them: Hee rejected thoſe, letting them to periſh, to whom he decreed to give no other meanes than ſuch under which hee foreknew that through their owne ingratitude they would be fit for wrath, if no other were given them, and out of his owne juſt Will, when as hee could have ordered them otherwiſe to the producing of another event, he would not doe it, but make them veſſells of his wrath.

* *Such as were ordained to eternall life.* † *Such as were before of old ordained to this condemnation.*

With reference to this order, the Elect are ſtiled by St. *Luke* Acts 13. 48. τεταγμένοι εἰς ζωὴν * αἰώνιον; and the reprobate, by St. *Jude*, verſ. 4. οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ † κρίμα; and for pro-

Providence in generall, see *Acts* 17. 27. * ὁρίσας; and for Predestination in speciall, see *Rom.* 8. 28. And *Ephes.* 1. 11. There is † πρόθεσις, *the setting and placing of things by the counsell of his owne will*, in that order of Causes, and of meanes, which he infallibly understands will bring forth such ends and such effects, if he please to doe his part, as is laid out by himselfe in this order, and please to permit the creature to doe its part, as is observed in the same Order. By this Order, meanes, government, benefits, aides, &c. I understand, the creation of man righteous, the permission of his fall, the corrections of his sinne, the meanes of his restauration by the Sonne of God made man, the calling, the converting of a Sinner, his faith, repentance, perseverance, his blessings, chastisements, tryalls, and whatsoever else is now found in the order of any mans salvation, or in the aberrations from that order whereby men come to destruction. And to this agrees the antient definition of Predestination, that it is, *Præparatio beneficiorum Dei, quibus liberantur quicunq; liberantur.* * And *Fulgentius* his definition, *lib. 2. ad Monimum, Prædestinatio Dei nihil est aliud, quam præparatio operum ejus, quæ in æternâ suâ dispositione, aut misericorditer se facturum præscivit, aut justè:* that is, *Divine*

PART I.

* ὁρίσας Προτεταγμένους καιροὺς, *determining the foreappointed times.*

† Πρόθεσις τοῦ τὰ Παντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.

* *The preparation of Gods benefits, whereby all are delivered that are set free.*

Præ-

PART 1. *Predestination is nothing else but the preparation of Gods workes, which in his eternall providence he foreknew he would doe, either mercifully, or justly.*

Vid. infra. 3. part. cap. 20.

CHAP. 6.

An Ἐξήγησις of the fifth Opinion.

THis Opinion in the decree of Predestination obserueth,

1. An Act of Gods understanding, and an Act of his will.

2. The Act of his Understanding is his knowledge; in respect of things not yet in being, call'd *foreknowledg*; which foreknowledge is put by this Opinion before the act of Predestinating, according to the Scriptures, *Rom.* 8. 28. 1 *Pet.* 1. 1, 2. *Whom he foreknew he Predestinated.*

3. It taketh *knowledge* here properly, and without any trope, for that within Schooles is called *Scientia simplicis intelligentiæ*; and that extended even to things future, contingent, *& sub hypothesi*: God knowing by his infinite understanding infallibly what things will follow if this or that be done by himselfe, or by a Creature.

4. This

4. This knowledge is the higheſt that we can conceive in an intelligent Nature, and neceſſary to any that worketh with wiſdome; and therefore moſt worthy to be attributed to the firſt, higheſt and moſt wiſe Agent, eſpecially in the firſt contriving, diſpoſing and ordering of all things. PART I.

5. A knowledge moſt neceſſary for him that muſt governe contingent Events, and Acts of a free Creature, if he will have any ſuch to be under his government.

6. A knowledge confeſſed and ſuppoſed by the defenders of the ſecond third and fourth Opinions, who teach that by his knowledge God did foreknow the fall of *Adam*, before he decreed to create him, and before he decreed to ſend his Son to redeeme him; for with them, and with truth, God did not firſt decree to create man, and to permit him to fall, and then was to ſeeke a remedy how to relieve him, but foreknew the remedy that he could uſe if he ſhould fall, before he decreed to permit him to fall, or to create him; yea ſo infallibly did God foreknow the ſinfull fall of man, (which yet was not Gods Act, but mans, and a contingent Act of a free creature) that upon this foreknowledge he contrived the whole myſtery of Chriſt, and of our Redemption.

Now

PART I. Now if this knowledge were uſed in one contingent thing, it might have been uſed in a Million; if in one free Act of the firſt man, then in all the free Acts of all men; and if in that which was the occaſion of Gods mercy in our Redemption, then in all occaſions of Gods Acts, that are conſequent Acts, even of the Generall Judgement, which ſhall be at the laſt day: For Gods knowledge is infinite.

7. This knowledge of God, being previall to his predeſtinating, did not look therefore to the Maſſe of mankind as created and uncorrupted, nor to the Maſſe fallen and corrupted, nor to Chriſt beleeved on only, but to theſe, and beyond all theſe, to the firſt, middle and finall ſtate of every particular man, and the Univerſall ſtate of all men.

This here for the Act of Gods Underſtanding, (whereof more anon) the Act of his will followeth.

1. To predeſtinate is the proper Act of the will of God; His knowledge is his Counſellor: but his will is King, and they are both himſelfe, *Epheſ.* 1. 11. *Who worketh all things according to the counſell of his will.* And to predeſtinate, is the part and office τῆς κυριωτάτης καὶ μάλιστα ἀρχιτεκτονικῆς ἐπιστήμης, ἢ δυνάμεως, which moſt properly is Gods, that ſupremely orders all things, chooſing

choosing and allowing what shall be, and in what manner, and to what end: Thus Saint *Paul*, *Rom.*9.18.19. speakes of the will of God, but as of the prime, and highest, and most universall cause of things, approving or permitting all other inferiour causes, which because they might have been restrained, or changed by the supreme cause, and were not, they are said all at last to be resolved into the will of God, as the prime Cause. PART I.

2. This will of God is absolute, Independent, having no other cause but his owne good pleasure: for, when as, untill God make his decrees, all things are knowne but as possible, and are yet under the pleasure of God, whether they shall be or no, how can they possibly be the Causes of his will? He understandeth them indeed, as he hath contrived them, fit to be willed, because they are fit to shew forth all his glory, and therefore in the end he willeth them: but he could contrive other things than these, or set these some other way as fit to shew forth his glory, if he would; Therefore that he willeth these, it is his own most free pleasure. *Hinc autem nullam esse Prædestinationis causam in prædestinato patet, quia cum homo prædestinandus nullo modo censeatur propriè existere, sed conditionaliter tantùm, nihil*

PART I. *nihil poteſt eſſe in eo quod Deum moveat ad illũ Predeſtinandum.* That is, Hence it plainly appeares there can be no cauſe of Predeſtination in him that is Predeſtinated, becauſe when as the man that is to be predeſtinated, can be thought no manner of way properly to be, but onely conditionally, there can be nothing in him which may move God to predeſtinate him. *P. Ferrius Spec. Schol. c. 24. p. 253.*

Furthermore this opinion avoideth all the Inconveniences, that any of the former foure doe fall into; for

1. It exalteth and magnifieth all the attributes of God and not ſome onely;

As His wiſdome and knowledge,

In foreknowing not onely his owne works, but alſo all the workes of every free creature, and that to every circumſtance of every particular in this numberleſſe number, and how to governe them to his glory. *P. 139.*

In uſing the reaſonable creature according to its nature, in the permiſſion of Sinne, in the obedience or diſobedience to grace, that he may judge the world in Righteouſneſſe.

His Power,

In creating and governing all things, bringing light out of darkneſſe, and happineſſe out of miſery. His

His goodneſſe, PART I.

In making all good at the firſt, and overcomming evill with goodneſſe.

His Univerſall Grace and Mercy,

In preparing Redemption for all men, that had made themſelves bond-ſlaves to Satan; and in providing meanes to apply, and to communicate this Redemption.

His Truth,

In that his promiſes are meant to all to whom they are ſent, and performed to all that keepe his conditions: *Idèo veracem Deum credens, ſcio illum non aliter quam diſpoſuit pronunciâſſe, nec aliter diſpoſuiſſe quam pronunciavit.* Tert. in Praxeam.

His Juſtice,

In puniſhing all ſuch as uſe not either the Rectitude of their nature, or the benefit of their Redemption offered, ſincerely and conſtantly.

His ſpeciall grace and ſingular Love,

In them whom he foreknew would uſe his benefits (if they were granted them) in whoſe Salvation and glory he was ſo well pleaſed, that he confirmed to them by his decree that courſe and calling which he ſaw would infallibly bring them unto it.

Leſſe grace being ſhewed unto them, whom he foreknew would faile of Salvation

PART I. on (through their owne infidelity, ingratitude or security) in the good way wherein they were set, or under the sufficient calling which they had: which faile of theirs he could have mended, by bettering his benefits, if he would, but rather decreed to make them deserved Vessels of his wrath, and subjects for his Justice.

His Dominion and soveraign Lordship,

In that he being the highest and supreme cause of all things, ordered them after his own pleasure, making happy whom he will, and forsaking whom he will, finding them in cause worthy to be forsaken, after they so often have forsaken him. *Irenæus lib. 3. cap. 43. Sapientiâ præcellet Pater, &c.* In wisdome the Father excelleth all humane and Angelicall wisdome; because he is Lord, and a just Judge, and Ruler over all: For he is both good, and mercifull, and patient, and saves whom he ought; nor is there wanting to him the good effect of a just Judge; nor is his wisdome diminish'd: for he saves whom he ought to save, and judges those that are worthy of Judgement; yet is not his justice to be counted cruelty, considering his foregoing and preventing goodnesse.

2. This Opinion avoideth the imputation of Stoicall Fate; which the 3. first can-

cannot poſſibly avoid, though they put it from them; for they make mans ſalvation or damnation neceſſary, by an externall, and an antecedent neceſſity of a Decree of God. But this Opinion placing Gods Decree after his foreknowledge, makes mans ſalvation or damnation only infallible to Gods knowledge, but free and contingent to man; Gods knowledge (as knowledge) cauſing nothing, and his Decree not altering or croſſing, but ratifying that which he knew would be the worke of Man; working out his owne ſalvation by co-working with the Grace of God; or working his owne damnation by forſaking his owne mercy. PART. I.

3. It avoideth the accuſations laid againſt the fourth Opinion; for it maketh the Election of God abſolute, definite, inconditionall, complete, irrevocable and immutable. It maketh God to chuſe man; and not man firſt to chuſe God. It hath no affinitie with Pelagianiſme in the matter of Predeſtination at all, nor in the matter of Grace; unleſſe this be Pelagianiſme, to hold that under the aydes of Grace the will is yet free to evill; of which we ſhall diſpute in the third part. It maketh Predeſtination the root and cauſe of Calling, juſtifying, glorifying: of faith, repentance, perſeverance,

PART I. rance, and of all the good that is in us; which are the effects of Predestination, and effect of the love of God predestinating them unto us.

4. It ministreth no matter of despaire, nor of Presumption; but cherisheth both hope and feare.

Not of Despaire; For

1. No man is decreed against; but upon the foreknowledge of his owne refusall of life offered him.

2. The Promises are generall; and hee may truly thinke them to belong to him.

3. There is sufficient Grace in the means of Conversion, to remedy all the weakneſſe or perverſneſſe that is in mans depraved nature; He may hope therefore.

Not of Presumption; For

1. No man is decreed for; but with the foreknowledge of his owne acceptance of life offered him.

2. The Promises of God are generall; but they have conditions, which he must be carefull to observe that will inherit the things promised.

3. The Grace that is in the meanes of Conversion is not tyed unto them by any physicall

physicall connexion, but is dispensed by the good pleasure of God; who may offer and unite it to the World, when and how long hee will; or may withhold the influence of it, and so harden or forsake the careleſſe or the proud; Hee may feare therefore. CHAP. I.

5. It ministreth as much sweet comfort to all godly persons that finde themselves walking in the wayes that leade to life; and confirmeth their Faith of eternall salvation to be enjoyed through Christ; and as fervently kindleth their love to God, as any way or order of our Election conceived otherwise.

6. Lastly, it acknowledgeth the deepneſſe of Gods judgements and the unsearchableneſſe of his Counsels; for who can tell why God by his Decree settled upon *Peter*, rather than upon *Judas*; why hee loved *Esau* leſſe than *Jacob*; why hee suffered one man to perish, and not another; when he was able out of the treasures of his wisdome and knowledge to have disposed their course, calling, and government to quite contrary ends? who can tell a reason; why hee distributed the gifts of Nature, and of Grace so diversly? why hee beareth some with so long patience, and cuts off others in so great severity? why

PART I. ſome have ſo much, ſome ſo little both of temporall and ſpirituall bleſſings? *Quis novit ſenſum Domini? or who hath beene his Counſellour? Or who hath firſt given unto him? for of him, and through him, and to him are all things.* To whom bee glory for ever.

The end of the firſt Part.

The Tranſition to the ſecond Part.

NOw having propounded that which I conceive to bee the Truth, and commended it by compariſon with other Opinions that ſeeme defective; I have yet one thing more to doe, neceſſary for the confirming and teſtifying of this truth, againſt all exceptions either of hæreſie in generall, or of ſchiſme at home in this Church of *England*. I am therefore to ſhew how all the Articles, or heads of Divinity, that neceſſarily runne into this queſtion, being rightly declared, doe cohere and conſent to this Doctrine; that wee may make it good which the Philoſopher ſaith, *Ethic.* 1. *c.* 8. τῷ μὲν γὰρ ἀληθεῖ πάντα συμβάλλεται τὰ ὑπάρχοντα τῷ δὲ ψευδεῖ ταχὺ διαφορεῖ

διαφανεῖ τ' ἀληθὲς I am to declare then the Orthodox Doctrine; both of the ancient Church, and of the Church of *England*: First, of these things, as *Eternall*;

Of God's Knowledge, Will, Providence,

Predestination, Election, Reprobation;

These shall make a second Part.

2. Of these things, *as done in Time*:

Of the Creation, of the fall of Man, the effects of the Fall, the Restauration of Man, his Vocation, Conversion: Of Grace, Freewill, Perseverance, and of the last judgement; which is commonly neglected and left out by them that dispute of these matters: And these shall make a third part of this worke; through God's Goodnesse and assistance.

CHAP. I.

Of Gods Knowledge.

S. *James* saith *Acts* 15. 18. Γνωστὰ ἀπ' αἰῶνος ἐστὶ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ; *Known from everlasting are unto God all his Workes.*

S. *Paul* saith, *Rom.* 8. 29. οὓς προέγνω, καὶ προώρισε; *whom he foreknew he Predestinated.* S. *Peter* saith, 1 *Pet.* 1. 2. ἐκλεκτοῖς κατὰ πρόγνωσιν θεοῦ πατρός; *to the strangers, Elect according to the foreknowledge of God the Father.*

There be that interpret these two places rather by the Word *Precognition*, than by the Word *Prescience*, and tropically, as to signifie approbation, and love, rather than Knowledge properly taken; and they complaine of the ignorance of the Latines that understood not the Greeke, and of the ignorance of the Greekes that understood not the Hebrew phrase in this word; and that by the Word *Prescience* they occasioned the *Pelagian* Heresie of election upon prescience of workes; So *Pareus*: yet *Origen* is hee to whom they are beholden for this their interpretation, one neither

neither ignorant of Greeke, nor Hebrew, nor thought guiltleſſe by them, of giving occaſion to *Pelagius* his Hereſie. But if it be their mindes by the word προγνωσις, ſo to include approbation, as they would exclude CHAP. II.

1. Foreknowledge properly taken, I will fetch a poore Almanake to wipe away this Gloſſe by the common uſe of the word *Prognoſtication.*

2. Next, I will ſay that an Hebraiſm, or Grammaticall quillet, is too weake a thing to ſway a cauſe of this weight and value.

3. I ſay, that it is very improbable that S. *Paul* and S. *Peter* being not in any poeticall or popular veine, but in a ſad and grave diſcourſe, doe uſe any figurative, or improper term, where moſt propriety, and perſpicuity, and certainty was needfull to be uſed.

4. I demand a proofe that the uſe of the Verbe ſimple, ſhall draw the compound to follow it in the like ſignification, That becauſe *God knoweth the way of the righteous*, is well interpreted, *God approveth it*: Therefore that the Lord foreknoweth the way of the righteous, it is well interpreted, God foreapproveth the way of the righteous; which though it is true, yet Pſal. 1. ult.

PART 2. it doth not follow by any neceſſity of the connexion.

5. Laſtly, if this interpretation make the whole, and the onely ſenſe of this word *foreknowledge* here, then I ſay the difference is quite taken away that *Paul* and *Peter* make betweene theſe two, to foreknow, and to predeſtinate; To foreknow, and to elect; nay worſe, that is put into foreknowledge which more properly belongs to Predeſtination, and to Election; for approbation and love is more diſcovered by the Act of the Will which is to Predeſtinate and to Elect, than it is by the Act of the Underſtanding, which is to foreknow.

Yet if their deſire be to have it onely admitted and granted, (which was *Origens* minde,) that there goes with the foreknowledge of God, a good liking and a well-pleaſing, and approving of the ſubject foreknowne, as fit to be loved, and capable of chooſing, I ſhall not onely allow but maintaine their deſire: for this is the reaſon why in Scripture (not in Schooles) the good and the Elect are called onely *Præſciti*, or foreknowne, and not the Reprobate; (though ſimply they alſo were foreknowne, as God being not ignorant of them) but there was not that in them, which

which hee might approve or thinke well of: yet this doth neither hinder the acceptions of foreknowledge properly as remaining in the Understanding, nor infer an argument that the Persons chosen, were chosen for the good that was approved in them; or that they could not but be chosen, because they were good in Gods knowledge: for many worlds of men God might see in that infinite knowledge which now I speake of, as eligible as these whom hee hath chosen; all which notwithstanding hee hath covered in the eternall darkenesse of never-being: for to bee eligible, and to be Elect, I trow, are two things, that need not ever follow one another. CHAP. I.

For the clearing whereof, and of this whole question, The distinction of Gods Knowledge is all sufficient, which saith, It is either *scientia Simplicis Intelligentiæ*, or *scientia Visionis*; The *Knowledge of Pure Understanding*, or the *knowledge of Vision*; the first is of all things possible, understood in the omnipotency of God himselfe; The second is of things that shall be, upon the Decree made that they shall be; for then they are seen as present; the first is *Scientia naturalis*, the second is *libera*; the first is naturall in God, the second is free; namely,

following

PART 2. following ſome free act of the Will of God.

Aquinas part 1a.Q.14.Art.9. Deus ſcit omnia quæcunq; ſunt quocunque modo,&c. *God knowes all things whatſoever after what manner ſoever they are: ſome things although they are not now in being, yet either they were, or ſhall bee; and all thoſe things God is ſaid to know, by the knowledge of Viſion, &c. But ſomethings there are which are in the power of God or the Creature, which yet neither are, nor were, nor ever ſhall bee; and in reſpect of theſe God is not ſaid to know by the knowledge of Viſion, but by the knowledge of pure Underſtanding.*

Fra. Junius, Theſ. Theolog. Diſp. 8. Theſ. 32. 33. Scientiæ Dei duplicem ſtatuimus modum,&c. *To ſupply the defect of our weak apprehenſions, we fancy a twofold manner of Gods knowledge; One is, whereby God knowes himſelfe by himſelfe,* 1 Cor. 2. 11. *Another, whereby in one act, not ſucceſſively; eternally, not in time; by his Eſſence, not by reception of ſpecies; immutably, not contingently, he knowes all things that are, or that are not as yet, but ſhall be, by the knowledge of Viſion; that is, hee ſees them as if they were preſent before him: Thoſe things alſo which are not, nor ever ſhall be, hee knowes, ſo farre forth as he knowes whatever he himſelf is able to doe, and*

what

what by his Permiſſion may bee done of every Creature. CHAP. I.

Zanchius de naturâ Dei lib. 3. *c.* 2. *q.* 8. Novit Deus etiam quæ non ſunt, &c. *God knows alſo the things which are not, no leſs than thoſe things which are, namely in his powerfull Eſſence: This is call'd, The knowledge of pure Underſtanding. Hee knows thoſe things which are not as yet, but ſhall be hereafter, in himſelfe as in one that is able and willing to make them bee; and this is is call'd, The knowledge of Viſion; For God ſees thoſe things as preſent, becauſe they ſhall all come to paſſe.*

1. This diſtinction to be allowed is out of queſtion: yet two things may be doubted about it; 1. Whether the meaning of it be, ſo to ſeparate the objects of theſe 2. Knowledges, *poſſibilia*, from *futura*: and ſo unite *poſſibilia* to *ſcientiæ ſimplicis Intelligentiæ*, & *futura* to *ſcientiæ Viſionis*, that its not poſſible the ſame things ſhould firſt be known as *poſſibilia*, and after as *futura*; and firſt be the objects *ſimplicis Intelligentiæ*, and then (a decree of the will comming to them to make them *futura*) bee objects *ſcientiæ Viſionis*.

This is of ſo much importance to mee, that if all theſe things that are now in the World, have been, or ſhall bee, (by the force

PART 2. force of Gods Decree that hath ſettled them) were not afore that Decree, known onely as poſſible, by the naturall and neceſſary Knowledge of God, onely conditionally if hee pleaſe to give them being and way; If (I ſay) this bee not true in God after our manner of underſtanding, I am quite beſide the cuſhion, and this is the πρῶτον ψευδὸς that leads mee into this long error: But I neede not feare, ſince it is undeniable that the knowledge of God is not the cauſe of things, but *voluntate adjunctâ*, when his will comes to his knowledge and his power; whence it followes, *Non eſſe in ſcientiâ Dei ut res ſint, ſed quòd eſſe poſſint*, ſo long as they are but in the underſtanding, they are there but as *poſſibilia*: and if this were not ſo, there were no ſpeculative knowledge in God of things which hee worketh, but practicall onely; contrary to *Thomas.* Q. 14. art. 16. Zanchius, Deus omnia creavit, & creat, &c. *God created all things, and doth create; Therefore the Idea, forme, and copie of all things, muſt needs bee in Gods Minde and Underſtanding: For what Artiſan doth any thing, who hath not the Idea and forme of thoſe things which hee makes, preconceiv'd in his minde? And St.* Auguſtine *notably*, Deus non aliquid neſciens fecit, &c.

God

God made nothing ignorantly, which alſo cannot be rightly ſpoke of any Artificer.—— whence wee meete with a kinde of Miracle, but yet a Truth; that this World could not be knowne to us, unleſſe it had beene; but unleſſe it had beene knowne to God before it was, it had never beene; De civitate, lib. II. c. 10. *Prideaux* alſo, *de ſcientiâ mediâ*, pag. 54. Before theſe Times every Divine held for moſt certaine theſe things which follow. CHAP. I.

1. That God was the Cauſe of Things. 2. That hee fram'd them not in himſelfe onely, but with his Will adjoyn'd. 3. A twofold knowledge to bee diſtinguiſh'd; one, of Pure underſtanding; the other of Viſion; and that to reſpect things Poſſible, this, Future things. 4. That to be underſtood before the act of Gods Will; this to comprehend that. 5. Not that, but this to be the Cauſe of things.

See, *Scientia ſimplicis Intelligentiæ præintelligitur actui divinæ voluntatis*, whereby the ſame things that were reſpected as poſſible, are now reſpected as future; for, *actus divinæ voluntatis accedens facit ut ſint futura*: So my firſt doubt is cleared.

2. The ſecond doubt is, whether future, contingent, conditionall things, eſpecially the free acts of a created will, under ſuppoſition

PART 2 position if such an one were created, or placed in this or that order, be a subject knowable by the understanding of God, which is, *Simplicis intelligentiæ*; the reason of the doubt is, because they that dispute *contra scientiam mediam Jesuitarum*, say, *Objectum hujus scientiæ mediæ perit, & per consequens ipsa scientia tollitur è medio: quia omnes actus voluntatis liberæ juxta decretum divinum determinentur; sic ut Deus non aliter ipsos præsciat futuros, nisi quia futuros esse decreverit. (Sic perspicacissimus Prideaux.)* Againe, about the name of *Scientia media*, they will not strive, *verũ res subtrata dissplicet, quatenus actus liberos voluntatis creatæ effingit, qui decretum divinum non præsupponerent, sed ordine saltèm præcederent.* This that displeaseth, might indeed displease, if *Scientia Media* did apprehend *liberos actus voluntatis creatæ*, as simply *futuros*; for it is, *Modus scientiæ simplicis Intelligentiæ*, and *scientia media* partakes more of *simplicis Intelligentiæ*, than of *liberæ*, never to see more than the possibility of things, and sees the futurition of them only upon supposition, if God make them to come into being by his decree of *Fiant*. Neither can this contradicting here stand good with the grants and concessions *before* and *after*: *Before*, *convenit inter omnes*

omnes Deum ſaltem aliquâ ſcientiâ, non con- CHAP. I.
jecturali, ſed certiſſimâ & abſolutâ, non tan-
tùm res ipſas, ſed utiles ipſarũ combinationes,
ſive connexiones, præſentes, præteritas vel fu-
turas, neceſſarias vel contingentes, ab æterno
ſcire; and that the *Dominicans* are ſlandered, when it is ſaid they deny abſolutely that God doth foreknow ſuch future conditionate things: *Paulus Ferrius*, conſenting that God doth know ſuch things, *cap.* 23. *After*, there be ſix wayes by which God is ſaid to know *conditionata futura*; *Quæſtio non eſt, an omnino cognoſcantur ſed utro horum modorum cognoſcantur?* But I ſtrive not for the manner how; but if they be known any way, certainly by Gods Simple Underſtanding, which runs before any Decree of his Will (onely a Will to ſupply them, and to *ſuppose* imagine them, being granted,) that they ſhall abſolutely be, I have enough to conclude, That all things whatſoever, acts of God, or acts of the Creature, neceſſary, free, contingent, future, good, evill, that are (after the Decree of God) certainly knowne *ſcientiâ Viſionis*, were (before the Decree, when they were ſuſpended under the pleaſure of God, whether they ſhould abſolutely be or no) knowne as certainly, *Scientiâ ſimplicis intelligentia*: for *poſito objecto qualicunq; neceſſariò illud cognoſcit intellectus*

PART 2. *tellectus divinus, propter infinitatem eſſentiæ ipſius: poſito itidem ex hypotheſi objecto qualicunq; neceſſariò intelligit Deus quid ex illo ſit extiturum.*

I will determine both theſe doubts in the words of Bellarmine, lib. 2. de amiſſione gratiæ, *cap.* 17. Deus cognitione ſimplicis intelligentiæ, &c. *God by his knowledge of ſimple Underſtanding knew man would fall if he were made, not onely before his Creation, but before he had decreed to make him. Therefore (according to our meane capacity) that knowledge of this conditionall Propoſition, namely,* if Man be created, he will ſin, *doth precede Gods abſolute decree of making Man: for thoſe things are firſt in God which are Neceſſary then thoſe which are Voluntary; ſeeing thoſe things may not be in God, theſe cannot: but it is neceſſary for God to know all things, which may be poſſibly knowne, whether they be abſolutely future, or Conditionally; otherwiſe he ſhould not be of an infinite knowledge: But it was not neceſſary, but Voluntary, that God ſhould decree to make man.*

For more ample proofe of this foreknowledge of God *futurorũ contingentiũ*, &c. I referre you to *Suarez* his ſecond book, in his *Opuſcula*, and to *Vaſquez*, *diſp. de ſcientia Dei*, 64, *& deinceps.*

It being confeſſed then that there is in God

God ſuch a manner of Knowledge, CAP. I.
which wee call *ſimplicis intelligentiæ*; the next conſideration is where wee ſhall finde him uſing it: queſtionleſſe, no place is ſo fit to ſeeke it in, as in the Divine act of Predeſtinating: for as to Predeſtinate is the firſt and higheſt act of the Will, ſo to know *intelligentiâ ſimplici*, is the firſt and higheſt act of the Underſtanding. and the moſt wiſe Agent willeth not that, but which hee hath firſt moſt perfectly underſtood, as before was ſaid.

In the firſt Opinion of the five ſet down before, there was no place at all given to Gods foreknowledge, whence the defenders thereof have a hard taske to cleare themſelves, from making God the Author of Sin, Sin being a *futurum* in the World, and to be ordered and governed by God.

In the ſecond Opinion it was confeſſed that God did uſe this his foreknowledge *ſimplicis intelligentiæ*, in underſtanding the fall of man to come, if hee were created, before hee decreed to create him, which is right well done: But what reaſon is there to ſtop this knowledge at this Object, or at one free act of the firſt Man, and not to extend it to all the free acts of all Men in all times? God did underſtand by the ſame knowledge that if Chriſt were ſent

PART 2. to the *Jewes*, they would not receive him, that if *Peter* were tempted, he would deny his Master, before he decreed either to send Christ, or to create *Peter*.

If this question then bee how farre the knowledge of God extended it selfe, before hee decreed any thing concerning Men, whether unto the Creation of the Masse of mankinde in one, or to the Fall of mankinde in the first man, or to Christ to be sent into the World, or to the Faith of men beginning, or to their End and Perseverance, to the beginning of the World, or to the end thereof; It is most agreeable to the infinite and glorious Wisdome and Knowledge of God to have extended it selfe unto all and over all, the whole, the parts, *universa & singula, genus & species, individua demum ipsa, & individuorum ortus, progressus, successiones, facta, dicta, cogitata, sua, aliena* & even to the last ends and events of things, which will be manifested at the last judgement.

This they meane that would have Christ and Faith in him, foreknowne by this science of simple Understanding, before the Act of God Electing or Predestinating, not staying at the foreknowledge of the fall: not that they would make the Faith of the believers, or Christ himselfe, the causes of Gods

Gods Predeſtination, but the Objects in Gods Knowledge when hee Predeſtinated both Chriſt and us. 1 *Pet.*1.20. *Eph.*1.4, 5. out of no cauſe, but the good pleaſure of his owne Will. Now after the view of the whole World, God finding this frame both poſſible to his Power, and Good in his Wiſdome, to declare thereby his Juſtice and Mercy, and all other his excellent attributes of perfection, decreed to put it into being, and into execution: which was the firſt act of his practicall Knowledge, calling up his Will to allow, and approve, and decree this goodly and glorious σύνημα, the mirror of his eternall Power and Godhead, καὶ τὴν ὅλων τάξιν, and this order of all things, ſpecially of humane kinde, that great Maſſe out of which his Mercy and Juſtice, and ſoveraigne Power, draws forth veſſells to honour, and veſſels to diſhonor. CAP. 2. *Ariſt. lib. de Mundo.*

CHAP. II.

Of the Will of God, and the diſtinctions thereof.

IT is the proper worke of the Will to Predeſtinate, or to Decree, what of thoſe infinite things which the underſtanding preſented, ſhall bee, and come into light: for unleſſe the Will of God, with his

PART 2. Power, come to them, their being knowne makes them not to be.

Prædestinatio est propositum, propositum est actus practicus, & ultimus voluntatis; ergo Prædestinatio magis importat voluntatẽ, quàm scientiam, P. Ferrius *p.*232. He saith, *Ultimus* becauſe there is an act of the Will even in knowing, *Primò enim volumus aliquid scire, quàm sciamus, vel intelligamus, deinde intelligimus, & tunc quod intellexi-mus voluntate probamus* : as it is a little above in the ſame Author.

Here then is the firſt Act of Gods Will chuſing, and refuſing : chuſing theſe things (that now are) to bee, refuſing all the reſt which he knew *notitiâ ſimplicis intelligentiæ*, of infinite variety, but hee caſt them into perpetuall darkneſſe, and ſilence; ſo according to the *Pſal.* 115.3. *Quæcunq; voluit fecit.*

The Will of God being in it ſelfe one, and ſimple, may be conſidered with diverſity, onely as converſant about things that are diverſe, his Will allowing them to bee diverſe.

1. There be ſome things therefore which God willeth, as to bee done by himſelfe, by his owne Power : as the *World to bee created of nothing* : *his Sonne to be ſent into the World, made of a Woman,* and ſuch like:

This

This first Will of God never faileth, be- CAP. 2.
cause hee workes it himselfe alone by his Almighty power. 2. There be some things which God willeth, as to bee done by the Creature, either as a naturall Agent, as flowers to be drawne out of the Earth by the Sunne in the Spring; or as by a voluntary Agent, as righteous and good workes to be done by man: yet God himselfe concurring and coworking with the Creature, a naturall and voluntary Agent, according to its kinde. This second will oftentimes fayleth, by the Creatures failing, by whom God would have the worke wrought; God permitting, and not hindering the faile as he could.

3. Some things God willeth and doth himselfe, or with others, as leading, ἡγέμων, antecedent, out of himselfe, his own goodnesse and mercy; as all the good wee have in Nature, or in Grace, our Creation, our Calling, our glory; God beginning, following, perfecting all our good, out of his abundant and never-failing bounty: Some things hee willeth and doth, as following, ἑπόμενον, led, or urged thereunto, upon occasion of some evill of the Creature; as to forsake, to punish, or to destroy it: and this is the Will of his Justice, the maker of all the evill of paine,

PART 2. which wee ſuffer. This Diſtinction *Damaſcen* tooke out of *Chryſoſtome* on the firſt to the *Epheſians*; and *Anſelme* calls it *voluntatem Miſericordiæ, & voluntatem Juſtitiæ*; wherewith why ſome Divines ſhould finde ſuch fault I know not, nor why it ſhould not bee call'd the primary and chiefe Will of God, (and not a Velleity, or a ſimple *complacentia*) and the ſecond a ſecondary and leſſe deſirable: for theſe two may well ſtand, and remaine together; as in a tempeſt, the will of the Merchant to ſave his goods abideth in him as his chiefe deſire, though now as the caſe ſtands, hee by another will caſts them into the Sea; neither are they contrary one to the other, ſeeing they have two objects diverſly qualifyed; a man as hee is Gods Creature, and as hee is an impenitent Sinner, *him* God would have ſav'd, and yet *this* God wills to periſh.

There be many other diſtinctions of the Will of God, which doe not availe to the opening of the Doctrine of Predeſtination; and ſome of them availe not to the clearing of any Doctrine, but rather to the obſcuring of truth, which we will omit. I will ſhut up this head with this ſentence: There is nothing in the World that did not paſſe under the cenſure of the Will of

of God, of ſome ſort or kinde, or other, before it was, as it paſſed under the view of his knowledge. Voluntas Dei eſt prima & ſumma cauſa, &c. *The Will of God is the prime and higheſt cauſe of all ſpirituall and corporall motions: for there is nothing viſibly or ſenſibly, which is not from the inviſible and intelligible Court of the King of Kings, either commanded, or permitted, according to the ineffable juſtice of Rewards and Puniſhments, of thankes and retributions, in that moſt ample and immenſe Republike of the whole Creation.* Proſper Epigram: 58. Aug. de Trin. l. 3. c. 4. CAP. 3.

CHAP. III.

Of Providence and Predeſtination.

THe Decree of the Will of *God* determining all other things, beſides thoſe about man, is called by the generall name of *Providence.*

The Decree of *God* whereby he determined concerning Man, as a ſpeciall and principall part of his Providence, is called by a peculiar name *Predeſtination.*

Predeſtination is an Act of *Gods* Will (from all eternity) decreeing the Ends of

PART 2. all Men & the meanes which he foreknows will bring them to thoſe ends. The ends be, Life, or Death eternall; the meanes be, the government of every particular Man in this life under more or leſſe of the goodneſſe, or of the ſeverity of *God*: The Predeſtinating to ſome Men thoſe meanes, which *God* doth foreknow will bring them unto life, is the Electing of them to life.

Deus prædeſtinatos non aliâ ratione in vitam æternam elegit, quam complacendo ſibi in mediis, ac ſine ipſo beatorum præviſis. Molina. q. 23. Art. 1. Diſp. 2. pag. 305.

The predeſtinating to ſome Men, but thoſe meanes, which *God* foreknowes (through their owne fault) will not bring them to life, is the Reprobating of them, namely, with that Reprobation which is Negative.

That thoſe meanes bring them not to life, is not ever from the inſufficiency of the meanes, (for by the ſame meanes in the Church of *God* others come to life,) but from the perſonall fault, and diſobedience of them that uſe not the meanes, or their fault that have charge of them.

That no better meanes are given them, (which *Gods* knowledge underſtood would ſave them if they were given) ariſeth onely

only from the juſt Will & Pleaſure of *God.* CAP. 4.

Neither can this be diſgraced, by a nick-name of *Poſt-deſtination,* becauſe it is after the knowledge of Gods ſimple underſtanding, for that knowledge is not of things abſolutely to be, but onely conditionally, if God-pleaſe to ſay, *They ſhall be*; ſeeing theſe things are not known *ſcientiâ Viſionis,* it is Prædeſtination properly that gives them being.

CHAP. IV.

Of Election and Reprobation.

BEcauſe in theſe acts God uſeth both his Knowledge, and his Will, therefore the holy Scriptures name the Elect ſometimes from one head, ſometimes from the other; ſometimes *thoſe whom God foreknew,* as *Rom.* 11.2. Sometimes *thoſe whom he did Prædeſtinate according to purpoſe,* Rom. 8.28. whence Election and Reprobation may be defined either of theſe wayes:

1. *Election is the foreknowledge of thoſe benefits of God, whereby a man will be ſaved, if they be given him, and the Will to give them unto him.* Or thus:

2. *Election is the purpoſe* (or Will of God) *to*

PART 2. *to give to one man those benefits, whereby he knoweth the man will be saved, if they be given him.*

These agree with the old definition, *Prædestinatio est præscientia, & præparatio beneficiorum dei quibus certissimè liberantur quicunq; liberantur.*

1. *Reprobation is the foreknowledge of those benefits of God, under which a man through his owne ingratitude will perish, if no other be given unto him; and the will to give him no other.* Or thus,

2. *Reprobation is the Decree of God to give to a man no other benefits, than those under which he doth foreknow the man through his owne ingratitude will perish, if no other be given him.*

Here foreknowledge looks directly upon the ingratitude of the man neglecting benefits, and the Will denyes to give any new, or more benefits than these, *ineffectuall to Salvation* onely by the abuse or neglect of the ingratefull.

Thus *God hath mercy, on whom he will, and whom he will he hardneth*; not alwayes taken immediately (for I except Infants not surviving,) out of the Masse of Originall sinne, giving to one man the Grace of most certaine repentance, and leaving another in his corruption without releese able to save him:

him: But thus, in the diſpenſation of his benefits, and meanes of Grace outward, and inward, granting unto one thoſe benefits which he infallibly knowes will ſave him, and denying another thoſe Graces which he likewiſe knowes would ſave him, if they were granted. Not that he gave him no grace at all ſufficient unto life, for he gave him much, which the man received in vaine through his owne fault, but more God pleaſed not to give. For to *harden* is not to deny all Grace ſufficient to Salvation, but to deny that high, ſecret Grace, hidden in the Treaſury of Gods power, which God knowes would ſpeed, convert, and ſave, if it were given. CAP. 4.

Thus doth man firſt harden his owne heart, diſobeying the Grace which God doth offer, *Pſ.* 95. 8. and God doth harden mans heart, in not adding or increaſing a ſtronger grace to the former, which would overcome all the hardneſſe and diſobedience of man, if it were the pleaſure of God to give it: which if it were ſo to all, he ſhould permit no man to periſh: rather it is his pleaſure to exerciſe his juſtice upon the deſpiſers of his ſufficient Grace, and to make them Veſſels of his wrath: to teach the Creature what it is to tempt the Creator, to put forth the uttermoſt of his wiſdome

PART 2. dome and power to save the sloathfull and ingratefull.

CHAP. V.

The Transition to the third part.

THus have I spoken sparingly and with reverence of these high things conceived by us as eternall, and before all time: Next I am to declare the things done in time, opening & revealing of those Eternall Counsels: which two parts I think good to unite as it were, by a strong joynt set betweene them, taken and transcribed out of that judicious Divine, M. *Richard Hooker, lib. 5. par. 56.*

Wherein let the Ingenuous Reader tell me, whether I do not shew him faire prints of my fifth Opinion.

R. H. *That which moveth God to work is Goodnesse, and that which ordereth his work is Wisdome, and that which perfecteth his work is Power.* All things *which God in their times & seasons hath brought forth,* were Eternally *and before all times* in God, *as* a work unbegun is in the Artificer, *which afterward bringeth it unto effect. Therefore* whatsoever we doe behold now in this present world, it was inwrapped within the bowels of divine

vine Mercy, written in the booke of Eternall wisdome, and held in the hands of omnipotent Power, the first foundation of the world being yet unlaid, so that all things which God hath made are in that respect the off-spring of God, *they are in him* as effects in their highest cause; *he likewise actually is in them, the assistance and influence of his Deity, is their life.* Let hereunto saving grace be added, and it bringeth forth a speciall off-spring amongst men, *conteyning them, to whom God himselfe hath given the gracious and amiable name* of Sons: *We are by Nature the Sonnes of* Adam; *When God created* Adam, *he created us, and as many as are descended from* Adam *have in themselves the root out of which they spring: The Sonnes of God we neither are all, nor any one of us otherwise than only by Grace and favour.* The Sonnes of God have Gods owne naturall Sonne as a second *Adam* from heaven, whose race & Progeny they are by Spiritnall and heavenly birth; God therefore loving eternally his Sonne, he must needs eternally in him, have loved and preferred before all others, them *which are spiritually sithence descended and sprung out of him:* Theise were in God as in their Saviour, and not as in their Creator onely: *It was the purpose of his saving goodnesse*

CAP. 5.

Act. 17. 28, 29.

Eph. 1. 3.

PART 2. *neſſe, his ſaving wiſdome, and his ſaving power, which inclineth it ſelfe towards them. They which thus were in God eternally by their intended* admiſſion to life, *have by vocation or adoption God actually now in them, as the Artificer is in the worke, which his hand doth preſently frame.——We are therefore in God through Chriſt eternally, according to that intent and purpoſe whereby we were choſen to be made his in this preſent world, before the world it ſelfe was made*; we are in God through the knowledge which is had of us, and the love which *is borne towards us from everlaſting: But in God we are actually no longer than onely from the time of our naturall adoption into the body of his true Church, into the fellowſhip of his children: For* his Church he knoweth and loveth, *ſo that they which are in the Church are thereby knowne to be in him: our being in Chriſt by eternall foreknowledge ſaveth us not without our actuall and reall adoption into the fellowſhip of his Saints in this preſent world, for in him we actually are, by our actuall incorporation into that ſociety which hath him for their head, &c.*

By the change of the letter are marked out the things which I would wiſh the Reader to marke with his attentive mind.

The

CHAP. I.

Of the Creation.

THE Creation of the World was the first act of Gods Power, beginning to execute in time his Counsell, and Decree, which was from everlasting.

The World is that whole frame of Gods building, set up, perfected and furnished according to the plot or modell in the minde and purpose of God, *who hath built all things*, Heb. 3. 4.

In it God made manifest the *invisible things of his Wisdome and Goodnesse to his own glory*, Rom. 1. 20.

Therein he hath made Creatures of sundry Natures, Motions, and Perfections, to sundry ends.

Above others he created Man in more excellent perfections, to a more excellent end.

For hee created Man an Image of God, as farre as was meete for a Creature to partake of the Divine Nature, that was, to be Good, but Mutable.

This Image or likenesse to God was to be seen in three things; the first and second as Mans perfections; the third as his End.

1. *In Understanding and Will.*
2. *In Holinesse and Righteousnesse.*
3. *In Immortality & Blessednesse.* These

PART 3. These three were ſubalternate one to the other: Underſtanding and Will to Righteouſneſſe; Righteouſneſſe to Bleſſedneſſe: Bleſſedneſſe to bee the reward of Righteouſneſſe, and Righteouſneſſe to bee the worke of Willingneſſe: for vertue is not *neceſſitatis, ſed voluntatis.*

CHAP. II.

Of Gods Government of Man, under the Covenant of Works.

THe ſecond Act of Execution in time of Gods eternall Counſell, was the Government of Man, created: ſo as hee might uſe his perfections, and attain his end.

In this government, *God* as the ſupreme Lord was to command, and Man as his Creature and Vaſſall was to obey: yet *God* being a free and gracious Lord, and Man not a brute, but a reaſonable and free ſervant, it pleaſed his Lord to deſcend, and come into a Covenant with him, as is uſed betweene party and party.

The ſum of this Covenant was, *Doe this and thou ſhalt live*; called therefore the *Covenant of Workes.*

The Law Naturall or Morall, written in

in the heart of Man, comprehended all Works to be done by him. CAP. 3.

The Law positive; namely, that one *of abstaining from the fruit of the Tree in the midst of the Garden of Eden*, was a tryall and experiment of his Obedience; and the exercise of the duties of the Law Morall, in a particular.

To Man appertained the observing of these Lawes.

To *God* appertained the performance of the Promise of life to Man observing them, as being faithfull in the Covenant.

CHAP. III.

Of the fall of Man.

ADam Dei manu, nec non deliciis Paradisi, & legislatione primâ factus est dignus, sed ne quid blasphemum contra primavum proferam parentem, reverentiâ dictum sit, Mandatum non servavit, quoth *Nazianz. orat.* 8. *Adam* being tempted by Satan did transgresse that one easy Commandment, and so became guilty of all, and losing his righteousnesse, hee forefeited his happinesse, by Sin, the breach of Gods Commandement and Covenant.

PART 3. This Sinne of Man was voluntary, not neceſſary, though he ſinned being tempted by another, for hee had ſtrength enough given him of God, and more was ready to have been ſupplyed unto him, if he had craved it, wherby he might have vanquiſhed the Tempter, and have ſtood firme in his obedience, but hee willingly conſented, and yeelded to the deceiver.

Neither was this fall cauſed by God (though foreknowne) but onely permitted, when God, if hee would, could have hindred it.

And God permitted it,

1. Becauſe hee would not impeach the freedome of will that hee had given unto Man, *Continuit in ipſo & præſcientiam, & præpotentiam ſuam, per quas interceſſiſſe potuiſſet, quo minus homo malè libertate ſuâ frui aggreſſus, in periculum laberetur: ſi enim interceſſiſſet, reſcidiſſet arbitrii libertatem, quam ratione & bonitate permiſerat. Tert. in Marcian.* 2. (where note, that is call'd *libertas Arbitrii*, which is *ad malum*, and was in *Adam* before he ſinned.)

2. Becauſe hee ſaw it would offer him a faire occaſion to manifeſt his Wiſdome and Goodneſſe, yet more graciouſly than hee

hee had done in the Creation: which hee had forethought on, and foreknew how to reſtore man fallen, before hee decreed to permit the fall, namely, by the moſt admirable and glorious workes of the Incarnation, Sufferings, Reſurrection, and Aſſenſion of the Sonne of God, intending by *the obedience of one Man to make many righteous, as by the diſobedience of one many were made ſinners.* CAP. 3.

3. Becauſe God knew it would offer unto man a juſt occaſion (if he were dealt withall againe in the ſecond Covenant) both to be more thankfull, and more wary, and carefull, and ſo many more poſſible to be ſaved by a ſecond Covenant made with man fallen, then would have beene by the firſt, if *Adam* had ſtood, and the Covenant of workes had beene held on with all his poſterity: for naturall perfections eaſily beget Pride, and Confidence in our ſelves, which is the firſt degree of averſion from God, and the beginning of ruine: but wants and weakneſſes do humble us, and make us fly to God, and cleave more cloſe unto him.

That the fall of man was known before the Decree of Creation, the Creation it ſelfe doth ſhew, where there are infinite things prepared for mans uſe onely as

PART 3. fallen, as all medicinall Herbs prepared for Physick; Physick presumeth sickness, and sickness presumeth sin.

CHAP. IV.

Of the Effects of the Fall.

THe Effects of the Fall of Man are twofold: { *Within him,* / *Without him.* }

Within him, that which is call'd *originall Sinne*, comprehending both the losse of his originall righteousnesse, and of his supernaturall perfections, and also the decay of his very naturall faculties: whence floweth a continuall lusting after that which is evill, and a repugnance to that which is good; A mans heart being a roote and a fountain of bitter water, and sower fruit, which before was right sweet and good.

The effects of the fall *without man*, are comprized under the curse of the ground, the subject of mans labour, comprehending all the miseries of this life, and under the sentence of death comprehending both deaths { *Temporall* / *Eternall.* } and all the miseries of both.

The Effects of the fall of *Adam* tooke place

place not onely in himſelfe, but in all his posterity: becauſe God held him not as one perſon, but as the whole nature of mankinde, untill ſuch time as he was come into that ſtate, in which God thought it beſt to governe the race of mankinde to the end of the World (whereto hee foreknew that he would ſoone come) namely, the ſtate of ſinne and miſery, needing grace and mercy. CAP. 4.

No doubt God in juſtice might have here rejected, and condemned for ever, not onely the greater part, but the whole of mankinde for this Apoſtacy from him, as hee did the Angells that fell; But the Scripture teſtifieth greater grace, *Rom.*5.12. 16. *& deinceps: Jeremy* 3. 1. *Tu autem fornicata es cum amatoribus multis,& tamen revertere ad me,dicit Dominus,& ego ſuſcipiã te: verba Domini ſunt. Non eſt fas ſuſpendere fidem,* ſaith *Bern.*84. *in Cantic.* applying that to every ſinfull ſoule,which *Jeremy* applies to Iſrael: and I may well to all mankinde in *Adam*, after whom *God* call'd *Adam ubi es?*

And to the ſame purpoſe heare what the confeſſion of the Church of *England* ſaith in the tenth Article, *The condition of man after the fall of* Adam, *is ſuch, that hee cannot turne and prepare himſelfe by his owne*

PART 3. *naturall ſtrength and good worth to Faith and calling upon God: wherefore we have no power to doe good workes pleaſant and acceptable to God, without the Grace of God by Chriſt preventing us, that we may have a good will, and working with us when wee have that good will.*

CHAP. V.

Of Gods Government of Man under the Covenant of Grace.

THe third act of Execution of *Gods* Eternall Counſell was the Reſtauration of man fallen: For the moſt Wiſe and Mighty *God* having created the World for Man, and Man for happineſſe in the fruition of himſelfe, would not ſuffer either the whole deſtruction of his Creature, or the fruſtrating of his end; though he pleaſed to permit the depraving of his Creature, and to forſake one ill ſucceeding way, to take a better for the attainment of this end. *Irenæus* lib. 3. c. 33. *Omnis diſpoſitio ſalutis quæ circa hominem fuit*, &c. *The whole ordering of Salvation touching Man was wrought according to the good Pleaſure of*

of the Father, ſo as God ſhould not bee over- CAP. 5.
come, nor his skill impair'd: for if that man, who was made of God to live, here loſing life, being wounded by the Serpent which had deprav'd him, ſhould not againe returne to life, but be wholly ſwallow'd up of death, God had beene overcome, and the Serpents craft had conquer'd the Will of God.

Henee God that foreknew before all time the fall of Man, had Decreed in mercy to ſpare and preſerve ſome degrees of his Image in Man, (and ſo did;) and to ſuſpend the Execution of ſome effects of his fall (elſe hee had dyed preſently, or lived a mad or brutiſh creature) that hee might be a ſubject poſſible to be repayred, and capable of healing: God in wiſdome and goodneſſe choſe rather ſo to doe than to deſtroy him, and wholly make him anew.

Moreover out of the ſame Wiſdome and Goodneſſe, hee had Decreed to ſupply another way that which was loſt, and ſo bring Man back from the gates of Hell, and to ſet him in a new and faire way to Heaven.

This his thought (*magnum cogitatum Patris*, as *Tertul.* calls it) from everlaſting, was now in due time, the time of Mans miſery, revealed, namely ſoone after the

PART 3. fall; For this Gospell in effect was preached unto him, That God would send his owne Sonne made of a woman, that should dissolve the workes of the Devill, and by death overcoming him that had the power of death, should deliver man from bondage, and restore unto him righteousnesse and life, *Gen.*3.15. *Gal.*3.16. *Heb.*2.14.

See the Homily of the Nativity.

Now what by the remaines of Gods Image left in man, what by the supply that God would make by his gracious help; miserable man fallen was reputed by God a fit person once againe to be a party in a Covenant; A Covenant of new Conditions suiting to the state of a sinner, but tending to the same Ends, righteousnesse and life.

This new Covenant is called the *Covenant of Grace*; 1. because it was freely made with man a sinner, utterly unworthy to have any more communion with God. Secondly, Because in it the righteousnesse and salvation of man is wrought in him rather by God than by himselfe & being more in receiving than in giving, in beleeving than in doing: Yet hath it the nature of a true Covenant, both parties having something for either to performe; God, *to send his Sonne and his Spirit to releeve the miseries and wants of man, and to forgive sinnes,*

& rather purchased by Christ then merited by himself.

ſinnes, to impute righteouſneſſe, and to give life to ſuch as obey his Sonne and his Spirit: This part of God in the Covenant the Prophet *Jeremiah* ſpeaketh of, *cap.* 31. ver. 33. and 'tis repeated *Heb.* 8.8. Man, *to humble himſelfe for his ſins to God his Creator, to beleeve in Chriſt his Redeemer, and to yeeld himſelfe to be led by the holy Spirit his Sanctifyer*; This part of Man in the Covenant the whole Goſpell ſpeaketh of, requiring Repentance, and faith, and new obedience, *Act.* 20. 21. CAP. 5.

Here are 2. things affirmed which may ſeeme to require proofe,

1. That the Covenant of grace was made with all mankind:

2. That God ſupplyeth by his ſpirit whatſoever is needfull to the keeping of this Covenant, on the behalfe of Man, who is confeſſed impotent in himſelfe through his former fall.

Theſe 2. ſhall by Gods aſſiſtance be ſufficiently proved hereafter, under the heads of Calling, Compaſſion, Grace & Free-will.

Now let theſe ſuffice as preſcriptions for the Truth,

1. That we find here, in the day of the firſt publiſhing of the Covenant, all mankind in *Adam* and *Eve*, receiving the promiſe of the Goſpel, at the ſame time that they

PART 3. they received their penances, which we see to be universall to all their Seed; it is therefore probable that promises should be taken as universall, since the wise doe say, *Ampliandi favores.*

2. That we find left after the fall, Remaines of some part of the Image of God, as life, understanding of good and evill, liberty of Will in naturall and civill things, conscience accusing or excusing, &c. which though they were given at first by Creation, and so belong to nature; yet the staying of them to remaine in man after his fall was of Grace, both to make him capable to contract and covenant withall, and also to be some beginnings and principles in order to his Restauration: but since these alone are not sufficient to make him able to rise againe, or to recover righteousnesse, or keep the new Covenant of the Gospel, of himselfe and these remaines; it is decent to think of God, who doth nothing imperfectly, and who in Covenanting is no hard Master, That he would supply by his spirit, whatsoever was needfull more to the keeping of that new Covenant, whereupon depends the Eternall woe, or the Eternall happinesse of the party covenanted with, seeing it would be found a true Maxime, *Quod nemo teneatur ad impossibile.*

CHAP.

Chap. VI.

Of the diſpenſation of the Covenant of Grace by calling.

THe Covenant of Grace being once made with mankinde, (in the root of all men *Adam* and *Eve*,) it pleaſed the ſame goodneſſe of God that made it, to preſerve it, continue it, and keep it afoot, and ſo will doe to the end of the world: by proclaiming it from time to time, by renewing it often, calling men to the knowledge and participation thereof, elſe it would long ſince have beene forſaken, forgotten, extinct and utterly loſt.

This is that Act of God which is termed *Vocatio Divina*, the *heavenly Calling*, Heb. 3. 1. wherein *his divine power giveth us all things that pertaine to life and godlineſſe*, 2 *Pet.* 1. 3. that is, wherein he doth execute his Predeſtinated order of meanes and benefits, by the right uſe whereof men are brought to the high End, Happineſſe: Or by the neglect and abuſe whereof they faile and come ſhort of it, and fall into endleſſe miſery.

Hence Saint *Paul* ſpeaking of the Saints, *Rom.* 8. 30. as he had joyned thoſe two together, *Quos præſcivit, & Prædeſtinavit*; ſo

PART 3. so he joyneth these two together, *quos prædestinavit, Hos & vocavit*, by calling putting that into Act, which he had seen and allowed in Predestinating, as a successfull course bringing them to glory. And Saint *Jude v.* 4. speaking of ungodly men, saith, *They were of old written to condemnation, being such as turned the grace of God into Wantonnesse, and deny God the onely Lord, and our Lord Jesus Christ*; whence the Author to the *Hebrews* gives a good caveat, *Let us therefore feare lest a promise being left us, of entring into his rest, any of us should seeme to come short of it.* Heb.4.1.

This point having more connexion with the Doctrine of Predestination, hath more controversie, and therefore I must of necessity be in it more large, craving the patience of some contrary minded, who in their writings use a certaine censorious, and magisterial Severity, which I rather pray God to forgive, then I purpose to returne upon them.

Calling defined, Distributed.

Calling is the *Revelation and Proclamation of the Gospel, the Covenant of Grace,* (Rom.16.25.) *commanding repentance towards God, and faith towards the Lord Jesus Christ,* (Act.20.21.) *and promising forgive-*

nesse

neſſe of ſins and life everlaſting to all that obey. Act. 2. 38. 39. CAP. 5.

Calling conſiſteth of two eſſentiall parts, or two divine acts, requiſite to make up one whole perfect work of calling. *The outward preaching of the word*, ſent by God, (whereto belong the Sacraments, outward bleſſings, and corrections) *The inward operation of the holy Spirit* accompanying the outward meanes.

Calling hath been diſpenſed by the wiſdome and good pleaſure of God diverſly, according to the diverſity of times.

1. *Before Chriſts comming under the old Teſtament.*

2. *Since Chriſts comming under the new Teſtament.*

This diverſity hath been ſeen,

In the manner of the outward Meanes.

In the meaſure of the inward operations of the Spirit.

In the effects ſuitable to both.

Under the old Teſtament	*The bounds more narrow,*	than under the new Teſtament
	The Word more obſcure,	
	The Sacraments more myſterious,	
	The Spirit more ſparing,	
	The Obedience more ſlender	

From

PART 3. From *Adam* to the Confusion of tongues, while the whole Earth was of one language, it doth not appeare but the Calling was Universall, all men being within the hearing of the Preachers of Righteousnesse: After the division of Tongues, men forsaking the religious Fathers, God permitted them to walk in their owne wayes, and renewed his Calling and Covenant with *Abraham* and his seed, *Psal.* 147.19. and so narrowed the bounds of his Church, that is, of the *Called.*

Of the Gentiles before Christ.

Far be it from mee the lover of truth to maintaine, that the *Gentiles* without Christ were under grace, or had any power to recover out of the Kingdome of Satan. They were under wrath rather, and not under mercy, *without God in the World, strangers from the Covenant of Promise,* Eph. 2.12. for as the Church excommunicateth unworthy persons, so God excommunicates unworthy Nations. And howsoever the Covenant of Grace were made at first with all men, and calling was Universall to all the World; yet in the dispensation of Calling for after times, it may be just with God to exclude whole Nations out of

of Communion in his Covenant, them and theirs for many generations; either for to puniſh their ingratitude and contempt of his Word; or to humble the heart of man, to teach Ages to come to cleave unto God, by the vanity of Ages paſt left unto themſelves; or for other cauſes knowne to God, who judges them that are without, the myſtery of whoſe unſearchable judgements we are to admire with the Apoſtle *Paul*, *Rom.* 11. 25. & 33. That one while the *Gentiles* ſhould bee ſhut out, and the *Jewes* admitted; and another while the *Gentiles* admitted and the *Jewes* excluded from the Mercy of Gods gracious Calling: of which St. *Paul*, *Rom.* 9. 10, 11. CAP. 6.

Now in the diviſion and diſperſion of Nations, why God did leave the reſt, and called out *Abraham* and his ſeede to make Covenant with, no reaſon can be given of merit, or demerit, more in one than in the other, but it muſt be aſcribed to the Free-grace and pleaſure of God alone, as it is by *Moſes*, *Deut.* 7. 8. & 10. 15. by *Joſua* cap. 24. 2, 3. by *Nehem.* cap. 9. 7. by S. *Paul*, *Rom.* 9. 11. *Not of workes but of him that Calleth.*

Let them therefore fall for mee, that defend any other Univerſall Grace, than within the Church, where the Word of grace

PART 3. grace is Preached; where I maintaine, that God calls not some secret ones onely, but all that can heare, although but some obey, and some disobey the gracious Calling of God. Thus the seventh, and ninth Assertions of *Lambeth* are true, speaking of all men even *extra Ecclesiam*, but if they speak of men within the Church, where the word of grace soundeth; I doubt.

Of Calling under the new Testament.

Calling, under the new Testament, hath for the outward part, the Word and Sacraments more clearly revealing and exhibiting Christ and his benefits; for the inward part, a more abundant measure of the power of the holy Ghost, extendeth further to multitudes of Nations, hath greater fruit and successe in Mens conversion, than under the old Testament, *Acts* 17.30.31.

This *Calling*, because it is of those Nations which were before excluded when the Jewes were admitted, the Jewes being now excluded is not unfitly tearmed *vocatio Gentium*, untill it please God to call the Jewes also.

Here the same depth of Gods Judgement is to be admired in the dispensation of

of *Calling*, that was under the old Teſta- CAP. 7.
ment. 1. That God ſhould now withhold from the Jewes that inward illuminating Spirit and ſoftning Grace, which he grants to the Gentiles called: 2. That even yet hee ſhould withhold from many Nations the very word and outward calling, as the new-diſcover'd Indians doe ſhew, being found as farre from the knowledge of Chriſt, as ever the Heathen were, before the Apoſtles preached to them.

But wee being under this grace of Gods Calling, it behoveth us to looke that it be not in vaine unto us.

CHAP. VII.

Of the Concurrence of the Word and Spirit in Calling.

SOme great Divines do diſtinguiſh Calling into two kindes; one *outward* of the Word onely; another *inward* of the Spirit joyn'd with the Word: *That*, they ſay, is Ineffectuall; *This*, Effectuall: *That*, common to the Reprobate; *This* ſpeciall and peculiar to the Elect: *That*, never obeyed with truth of heart; *This*, never diſobeyed.

This Doctrine is to bee examined.

I distinguish not two Callings, but compound one Calling of the Word and Spirit, as it were of a Body and a Soule, supposing it to have in it selfe power to bring forth Effect in all that are under it; and if it doe not so, the cause not to arise from the Calling, but from the Called that obey not.

1. For declaration of this Point, it must not be thought, that the Spirit goeth with the Word, to make the hearer performe that which he can doe by naturall strength (for the Spirit is given to helpe where nature faileth) as to keepe waking, and to be attentive; for that which Men can bring of their owne strength, God expecteth to finde and to meete. One case then where to many the Spirit is not present to the Word, is, when they are not present to the very Word, through their sottish careleſnesse.

2. Againe, it must not be thought that the concurrence of the Word and Spirit is as it were naturall, necessary and inseparable, but voluntary and arbitrary, in the Will and good Pleasure of God; and as grace is annexed to the Sacraments, so is it to the Word, onely by Divine Institution and

and Ordination. Hence the Church prayeth before Sermons, for the illumination and power of the Spirit to come with the Word; God expecting to have this asked of him by them that can pray, both for themselves and others: Another case then where the Spirit is not co-working with the word many times, is, when it was not duly and diligently asked. Cap. 7.

3. There are men that are past grace, to whom the Spirit is not present with the Word, such as for their former neglect and contempt of the time of their visitation, when God did call them, are now given up to blindnesse and hardnesse; and have the light of the Spirit, and the dew of grace held back from that Word which is Preached in their hearing by accident, not for their sakes (though we know them not in particular, and so admit all.)

4. It must not bee thought, that the Spirit goes with the Word, to worke any grace in any person whatsoever, but according to the order of Divine Providence, which dispenseth his grace wisely: which is thus to be declar'd.

Wee are to distinguish the *Word* that calleth; the *Persons* that are called; and *operations* of the Spirit by the Word in those persons.

PART 3. *The* Word *is either the* Law, *or the* Goſpell.

1. The *Law* hath two parts, (as the Preacher of the Covenant of Grace uſeth the Law,) 1 *The Precepts* : 2. *The Curſe* to the tranſgreſſors of the Precepts : So the Law hath a double uſe, to accuſe, and convince, with the *Precepts* ; to wound, and to kill, with the *Curſe* : and to theſe the Law is effectuall and of force after the fall of Man.

2. The *Perſons* called by the Miniſter of God uſing the Law, are all naturall, unregenerate, ſinfull men ; or the regenerate, relapſed and fallen into grievous Sinne : who are of two ſorts ; either ignorant of their evill Eſtate, to whom the *Precepts* of the Law are to be Preach'd, to bring them *to the knowledge of Sinne*, *Rom.* 3. 20. Or they are ſuch as know ſin, but are ſecure, benummed, ſenſeleſſe of their miſerable eſtate ; to theſe the *Curſe* is to be denounced, untill they begin *to feare, to be caſt down*, and *perplexed*, *Act.* 24. 25.

3. The *Operations* of the ſpirit upon theſe Men by the Miniſtry of the Law, are two ; Firſt, to open their eyes to ſee their ſinnes : Second, to prick their hearts with feare of the Curſe, *Acts* 2. 37. *Rom.* 8. 15.

For

For theſe effects ordinarily the Spirit goeth with the Word of the Law, calling Men out of the pit of ſinne: and they are more eaſily admitted and wrought into the heart upon thoſe remaines of *light* in the minde diſcerning good and evill, and of *Conſcience* accuſing, it ſelfe conſenting to the Law, *Rom.* 2. 15. CAP. 7.

But that theſe workes of the Spirit by the Law, are wrought in many Reprobates, our adverſaries deny not, that grant ſome initiall parts of grace to be begotten even in caſtawayes: The Miniſtry of *John Baptiſt* figured this, of which S. *Ambroſe* in 1. *Lucæ*, *Hoc myſterium in hâc vitâ noſtrâ, hodieque celebratur, præcurrit enim animæ noſtræ quædam virtus Johannis, cum credere paramur in Chriſtum, ut paret ad fidem animæ noſtræ vias.*

Thus much of the word of the *Law*, with its *perſons* and *operations*.

1. The *Goſpell* hath two parts, { *A Commandement.* / *A Promiſe.*

The *Commandement.* { To *repent of Sin*, ſhewed by the Lawes Precepts. / To *beleeve in Chriſt*, to give life to him, whom the curſe of the Law hath killed.

The *Promiſe* is of forgiveneſſe of ſins, and

PART 3. life everlasting to him that repenteth & believeth in the Lord Jesus Christ, *Act.* 2.38,39.

2. The *Persons* called by God in the word of the Gospell, are all manner of sinners, but convict, terrifyed, wounded, full of compunction and selfe-condemning, wrought in them by the Spirit in the preaching of the Law, *Mat.* 11.28.

3. The *Operations* of the Spirit upon these Men by the Ministry of the Gospell, are,

1. To open their eyes to see the marvelous light of Gods Mercy to Sinners, of the infinite love of Christ in dying for sinners, and the inestimable Merits of his Death; of the powerfull graces, gifts, and aides of the holy Ghost, to helpe and relieve the impotency and misery of sinners, to the end, that by this light this Opinion may be begotten in them, that it is possible for them to be recovered.

2. To poure into their hearts hope, or to stay them from desperate sinning, or sorrowing.

3. To inspire the grace of Prayer, at least to wish or desire, Oh that they might be so happy as to escape the wrath to come, and recover the favour and love of God!

4. To give them repentance: that is, to sorrow for sin past with a godly sorrow, and to purpose to break off sin, & to cease from any further offending God, or endangering the Soule.

5. To

5. To worke in them Faith; that is, To run to Chriſt, and to caſt themſelves into the Armes of his goodneſſe and power to be ſaved by him. CAP. 7.

Theſe Graces in this Order the holy Ghoſt is preſent and ready to worke by the Goſpell upon a ſinner convict, humbled and prepared by the Law. And looke what proportion of power the Spirit had in the Law, upon an unregenerate Man to humble him; the ſame hath it in the Goſpell, upon the humbled, to worke in him Hope; him Hoping, to winne to Wiſh and Pray; to him Praying, Wiſhing, Willing, to give Repentance; unto him Repenting, to inſtill Faith, and ſo to juſtifie him; being juſtifyed by Faith, again by the Law and the Goſpell together, to mortifie corruptions, to quicken in him a new life, and to ſtrengthen him to new obedience.

Now thinke not that the Spirit is preſent in the preaching of the Law to an unregenerate Man, to give him ſtrength to new obedience, becauſe it is preſent to convince, and condemne his wickedneſſe; or becauſe it is ſo preſent to a juſtifyed Man to give him ſtrength to new obedience; Thinke not that the Spirit is preſent in the preaching of the Goſpell to a Man yet not penitent, nor believing, to worke in

PART 3. him Peace, Joy, Love, because it is present to worke these in the Believer: Degrees here are not given *per saltum*. The sum is, The Spirit of God is annexed to his Word for such gifts and operations as to which the hearer is a fit disposed subject: There is an order in the Divine working, wherein there are things antecedent, preparatives to things subsequent, which antecedents if they found no place, and were not admitted, the subsequent are suspended: Hence is there so frequent and just separations of the Spirit from the Word by the great Pastor of Soules, who walketh in the midst of the Churches, and searcheth the hearts and reynes.

Hear what saith our Homily of *declining from God; When God withdrawes from us his Word, the right Doctrine of Christ, his gracious assistance and aide, which is ever joyned to his Word, and leaveth us to our own wit, our own will, and strength, hee declareth then that he beginneth to forsake us.*

And againe hear; *The words of the holy Scripture bee called words of eternall life, for they be Gods Instrument ordained for the same purpose: they have power to convert through Gods Promise, and they be effectuall through Gods assistance*; So our Church in the *first exhortation to the reading of the Scrip-*

Scriptures, and the firſt Booke of Homilies. CAP. 7.

Thus much for Declaration of this point: For Confirmation of it I allege all the *Elogia* of the Word of God, as *Pſal.* 19. *The Law of the Lord is perfect, converting the Soule, &c.* Heb. 4. 12. *The Word of God is quick and powerfull, &c.* Joh. 17. 17. *Sanctifie them by this Truth; Thy word is truth.* Joh. 20. 21. *When Chriſt ordained his Apoſtles hee breathed on them and ſaid, Receive the holy Ghoſt*; to teſtifie that the power of the holy Ghoſt ſhould goe with them: Hence is the Goſpell call'd the *Miniſtration of the Spirit*, 2 Cor. 3. 8. and the Miniſters of the new Teſtament, *Miniſters of the Spirit, not of the Letter*, verſ. 6. becauſe the Goſpell *dat quod jubet*, whereas the law *jubet, ſed non juvat*; but without the Spirit the Word of the Goſpell it ſelfe is but a dead letter, whence it is ſaid *Joh.* 1. 17. *That the Law was given by Moſes*; (but wee had no hearts to receive it;) The *Goſpell, Grace* and *Truth was not only given*, but ἐγένετο διὰ Ἰησοῦ χριστοῦ. But why ſhould I multiply places? The learned Divines *in ſuffragio Collegiali de* 20. *Articulo, Theſi* 52. doe allege ſome of theſe, and other more places to prove, *aliquam menſuram gratiæ ordinariæ in Miniſterio Evangelii adminiſtrari, quæ ſufficiat ad convincendos omnes*

PART 3. *omnes impœnitentes & incredulos contemptus, vel saltem neglectus ob non impletam conditionem:* though by their favour, the places prove a great deale more than *Eam mensuram gratiæ supernaturalis administrari, quæ sufficiat ad convincendos, &c.* namely, *quæ sufficiat ad convertendos.* The sentence of *Prosper* which they alleage speakes more home: *Non omnes vocari ad gratiam, quibus omnibus Evangelium prædicatur, non rectè dicitur, etiamsi sint, qui Evangelio non obediant.* But that *Calling* is the same to them that obey not, as to them that obey, I shall urge onely these two places more, *Mat.* 22. 14. *Many are called, but few chosen.* Here *Many* are distributed into two sorts, some that are called and not chosen; some that are called and also chosen; for these *few chosen*, are a part of the *many called*; so that the whole *many* are put under one and the same *Calling*; which *Calling* is not by the outward Word alone, for from that *Calling* arise none chosen: therefore the *Calling* was by the Word and Spirit common to both; and the *few chosen* excelled not in *Calling*, but in some thing else, *viz.* in *obeying the Calling*, to come when others refused, or in comming worthily in a wedding garment, according to the Parable.

Mat. 12. 41. *The Men of Nineveh shall rise*

rise up in judgement with this Generation, and shall condemne it, &c. If *Jonas* preached to the *Ninevites* without the Spirit, how did they repent? If *Jesus* Preached without the same Spirit, how is he greater than *Jonas*, nay how is hee equall, in the power of Preaching? If they that disobey, be not equally called with them that obey, how can these rise up in judgement against them? when their answer is ready, wee had not the same Calling with you, ours differed *toto genere*, you were partakers of an Heavenly calling, wee but of an Earthly; you were called by the Voyce of God speaking to your hearts, we but by the bare voyce of Men speaking to the eare: If God had moved and excited us as much as hee did you, wee would have done as well as you: For, *vocatio refertur ad auxilium Dei interius moventis & excitantis mentem ad deserendum peccatum. Thomas* 1:2. 113. 1. *ad* 3^m. The example of the *Jewes* at this day confirmeth this, for they are said to be yet *uncalled*, not because they live without the sound of the Gospell (as the *Indians* have done) for they may heare our Sermons, and reade our Scriptures, living in *Rome*, *Italy*, and *Spaine*, but because the veile is not taken from their hearts, because the Spirit of illumination and softning is as yet

CAP. 7.

PART 3. yet withheld from them which is granted gratiously to us *Gentiles*.

To conclude; That Distinction of *Calling* propounded in the beginning of this *Chapter* into { *Outward* { *Effectuall* } seemeth to be vaine. { *Inward* { *Ineffectual*, }

1. Because it giveth unworthily the name of *Calling* to the bare outward Preaching of the Word, which may bee a *Commanding*, but not a *Calling*; a *Commanding* as of the Law, not a *Calling* as of the Gospell: (for God may still require to be obeyed in whatsoever new thing hee shall command, because it is our duty naturall, whether wee be now able to doe it or no, being, wee were able.) But seeing the word of the new Covenant comes to *call* Men to Repentance and Faith, for their recovery after notice taken of their impotency to rise again of themselves, it seems an insulting mock, and not a *Call*, to say to sinners, *Turne, repent, believe and live*; unlesse there be some grace prepared for them, whereby they may be able to repent and believe.

2. Because it attributeth the Effect of obeying the *Calling* to the kinde of *Calling* it selfe, and onely to one cause, the *operation of the Spirit*: as if many causes did not concur to produce an Effect, and if any one

one faile the Effect faileth: As if obedi- CAP. 6.
ence to the *Calling* of God were not an Act of the will of Man, (under the ayde of the Spirit of God;) as if the ayde of the Spirit were never refuſed, nor the Grace of God never received in vaine: For though God be almighty and able to draw all ſecond Cauſes unto his part and ſide, yet he doth not uſe to diſturbe or croſſe the Nature of Cauſes, nor the order of things which himſelfe hath eſtabliſhed.

3. Becauſe it maketh Gods Covenant to differ from all Covenants in humane affaires, even in that which is eſſentiall to a Covenant, (yet this terme and title is borrowed from men, the better to conceive of the Grace of God, & the duty of man.) In our Covenants each party hath ſomething to performe, and no one party doth all in a Covenant: but by this diſtinction God is ſuppoſed both to provide infallibly to have the conditions fulfilled, and alſo to fulfill his owne promiſes, whereas all that he undertaketh for us, is to make the conditions poſſible, and not to be wanting in his helpe, ſo far as is needfull for us; *Eſay* 59. *ult.* And check me not that I am afraid to give too much to God, leſt I check you againe that you looke to be ſo much favoured, as to be tyed to nothing.

Truth

PART 3. Truth flattereth neither God nor Man. *Non est bonæ & solidæ fidei, &c. 'Tis not the part of a good and sound faith, so to reserve all things to Gods Will, and so to flatter every one by saying, Nothing can come to passe without Gods permission; that so we may imagine, our selves are to doe nothing,* Tert. de Exhort. Castitatis; (*not far from the beginning.*)

CHAP. VIII.

Of Conversion.

THE *Conversion* of a sinner is the End which God seeketh in sending his Word, and in Calling men, *Act.* 3. 26. The Effect of Calling when it speedeth.

It may shortly be defined, *The Obedience of him that is called,* for it his part, *Vocantem audire & obedire.*

In *Conversion* there be two Termes { *A quo* / *Ad quem.* } From *the power of Satan unto God,* Act. 26. 18.

It is in all parts of Man; In his *Understanding,* he is turned from darknesse to light; In his *Will,* from Idols (of all sorts) to serve the living God, 1 *Thes.* 1. 9. In his *whole life,* from unrighteousnesse to Holinesse, *Rom.* 6.

The

The *Converſion* of a ſinner is alſo to be CAP. 8.

conſidered as { *Prima*, or *Poſterior*.

The firſt is, when a man of a naturall man is made a regenerate man, and a member of Gods Church, as the Gentiles called by the Apoſtles, *Act.* 15. 3. Such were we all that are converted unto God, having been firſt averted, *fooliſh, diſobedient, deceived, ſerving divers luſts*, Tit. 3. 3.

The latter *Converſion* is, when a regenerate man having committed iniquity, and fallen into ſin, returneth unto God by repentance of that ſinne: Thus *Peter* that was foretold of denying Chriſt, and that yet his faith ſhould not *finally faile*, was willed, that he *being converted ſhould ſtrengthen his Brethren*, *Luk.* 22. 32. See *Bilſon* of ſupremacy *pag.* 278. 279. in 4.

Next the Cauſes of our *Converſion* are to be conſidered; without queſtion *Gods holy ſpirit* working upon the heart of a ſinner, is the prime, principall, efficient, powerfull Cauſe of his Converſion; *Turne us and we ſhall be turned*, *Lam.* 5. 21. in the beginning, in the middle, and in the end of it.

The *Word preached* is the ordinary, Inſtrumentall Cauſe, *Pſal.* 19. 7. Adjuvant Cauſes, are the *Croſſe* that chaſtneth, *Jer.* 31. 18.

Bleſſings

PART 3. *Bleſſings* that draw and allure; the *prayers* of others; the *holy example* of others already converted, &c.

But it is in queſtion, what part the Sinner himſelfe, who is the ſubject to be converted, beareth in his owne Converſion, being a living and reaſonable Subject: Whether he be active or paſſive in it; when and how far; whether he can further it, or hinder it; or whether it be poſſible for two ſuppoſed equally called, one to be converted and not the other? If ſo, then whence this difference ſhall ariſe, whether from God, or from Man?

The determination of theſe queſtions cannot be cleare, nor the manner of our Converſion opened, untill we have declared what is to be holden according to the Scriptures, touching Gods free Grace, and Mans freewill, which we will indeavour to bring into more manifeſt light, after ſo vehement Conflicts of the learned in all Ages, which have raiſed clouds of obſcurity to the loſſe of Truth amongſt the ſtrivers for it.

CHAP.

Chap. IX.

Of Grace.

OF *Grace* and Freewill I will ſpeak by Gods grace, firſt ſeverally, then joyntly: that ſo we may returne to the point of our Converſion, to behold what be the parts of God therein, and what of Man.

Of *Grace* I ſhall endeavour to declare the Thing, the Diſtinctions, the Neceſſity, the Amplitude, the Power and force thereof.

By *Grace* may be underſtood all that proceedeth from God out of free favour to an unworthy ſinner, tending to his Salvation: yet here by *Grace* I will not underſtand the remaines of Nature, as ſome light of Reaſon, ſome ſenſe of Conſcience, and the like; though it was of *Grace* that theſe were ſpared and left to remaine in Man fallen.

Neither will I by *Grace* underſtand the Law, deſcribing the righteouſneſſe of works, though the preacher of Grace doth uſe the Law to ſhew a ſinner his Eſtate, and to prepare him to Chriſt.

Nor will I underſtand the bare outward

PART 3. word of the Gospel, though it be called *Verbum gratiæ*, Act. 20. 32. if not rather it be so called, because the internall Grace of God goeth with it.

But by *Grace* I understand the internall Illuminations, Teachings, Motions, Tractions, Inspirations, Operations, Gifts of the holy Ghost, merited by Christ to be given to the sinfull Sons of *Adam*, in their fit time and order, to the end to raise them fallen, and to save them lost; whence I shall call it with Saint *August. Gratiam Christi*; There is in man no merit of *Grace*, for then grace were no grace, there is only an occasion, namely, the wofull misery of Man, which yet was in Gods pleasure to take as an occasion, or to refuse it.

Even the good use of former *Graces* is no merit or cause of the giving of following *Graces*; but the second are as freely given as the first; for Gods good pleasure alone is the Author and Cause of that order and succession that is in graces, in which he hath appointed to doe one thing in order after another, and not one thing for the sake of another.

If any thing be named *Grace*, and tend not to mans recovery and Salvation, or be not in some degree fit, sufficient, potent, and available to further this work, it is not

not to be eſteemed worthy of the Noble and bleſſed name, *Grace.* CAP. 9.

The Diſtinctions of Grace.

The ſame Grace and power of Gods Spirit which in eſſence is no way diverſe, yet hath diverſe denominations, according to the diverſities of relations, and effects; as the ſame Sunne firſt warmeth the Earth, and then makes it fruitfull, and beautifies it with flowers. *Quæ enim in verbo pro ejus ſingulari divinæ naturæ ſimplicitate unum ſunt, unũ tamen effectũ in animâ non habent, ſed ad ejus varias & diverſas neceſſitates, veluti diverſa ſeſe participanda accommodant,* Bern. in Cant. Ser. 85.

The moſt antient and uſefull diſtinction of *Grace*, is that which we have in the tenth Article of our Church, and in divers Collects of the booke of Common-prayer,

Into { *preventing* / *following* } { *working* / *coworking* } { *exciting* / *helping.* }

Againe, *Grace* is in Scripture ſet forth, as { *ſtanding without, calling, knocking*, Prov. 1.20. Rev. 3.20. / *Entred in, inhabiting, as in a Temple & houſe*, 1 Cor. 3.16. }

Againe God doth work in us theſe three things, after theſe manners, *Bonum* { *Cogitare, ſine nobis.* / *Velle, nobiſcum.* / *Perficere, per nos.* }

PART 3. *Bern. de gratiâ, & libero Arbitrio. Cornelius Mussus. Caner.*

The Distinction of *Grace* into Sufficient and Effectuall is a frivolous distinction, one member having too little, the other too much to be found *in rerum naturâ*: for how can that be a *Grace*, or sufficient, that never, as such, produceth any Effect, but must have something more put to it in the entity of Grace to bring forth an Effect, and then it loseth the name of Sufficient, and winneth the title of Effectuall? 2. What effect flowes (except it be in miracles) from one sole cause which is certaine and infallible, and despising all other causes, claimes to it selfe the title of Effectuall. All *Grace* is in it selfe sufficient, and efficient, no lesse, no more; (See *Paulum Bennium de efficaci Dei auxilio*, purposely written to explode this distinction.) If there be a defect in the Effect, it proceedeth from a defect in some other cause, or the Subject, or some other thing, than from the defect of *Grace*. Yet I will not stick to acknowledge Grace Effectuall to be well so called from the Event, and as proceeding from Gods speciall mercy guided by his foreknowledge, if that will satisfie their desires which affect this distinction.

Prevent us O Lord, in all our doings, with thy

thy moſt gracious favour, and further us with thy continuall help, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine everlaſting life, &c. CAP. 9.

Almighty God, we humbly beſeech thee, that as by thy ſpeciall grace preventing us, thou doſt put in our mindes good deſires, ſo by thy continuall helpe we may bring the ſame to good effect, through Jeſus Chriſt our Lord. Collect on Eaſter day.

The Neceſſity of Grace.

In the defence hereof Saint *Auguſt.* deſerveth highly of the Church of God againſt *Pelagius*, who denyed the Neceſſity of Grace: For *Pelagius* denying Originall Sinne, and not acknowledging any loſſe to *Adams* poſterity by *Adams* tranſgreſſion; but holding mankinde to be now as ſound as the Creator made it, he muſt needes by conſequence hold Grace to be ſuperfluous, which the Church held was prepared to ſupply that loſſe, and hath its whole occaſion out of the Fall.

He then that confeſſeth the effects of *Adams* ſinne, as fully as any man, cannot be counted of Kindred to *Pelagius* in

PART 3. sleighting the necessity of *Grace*. I subscribe to S. *Augustine*, pressing home that Text, *Joh.*15.5. *Without me you can doe nothing*: *Lib.*2.*cont. duas Epistolas Pelagii*,*c.*8.*&* *alibi.*

Autor operis imperfecti in Matth. c. 7. Hom. 18. in illud, Petite & dabitur vobis, *&c. Because the Commandements were greater than to be fulfill'd by mans strength, he directs us to God, to whose grace nothing is impossible:* ——— *and that rightly, because 'tis exceeding just, the Creature should stand in neede of its Creators help.* Se Saint Augustine de Genesi ad literam lib.8.cap.12. Mihi autem adhærere Deo bonum est, *&c. It is good for me to stick close to God: for neither is the Creature any such thing, as that without his Maker, he should be able of himselfe to doe any good thing: But his chiefe good worke is, to be converted to his Maker, and by him continually to be made Just, Godly, Wise and Blessed,* &c. *As the Ayre, light being present, is not made a lucid Body* (like the Sun, which gives light) *but onely becomes light, because if it were made such, it could not possibly be, but that even in the absence of light, it should continue lucid: Even so man, God being present with him, is illightned, but being absent, is immediatly darkned. from whom we depart, not so much in distance of place, as in forsaking him wilfully.*

The

This is even like Gods owne, a glorious power; such as wrought in Christ when God raised him from the dead, *Eph.* 1. 19, 20. and 3. 20. Whence our Conversion is called a *new birth*, a *new creation*, the *first Resurrection*.

1. For first, the power to will that which is good, is created in us againe as it was at the first.

2. When this power is as it were *in actu primo*, by that gift or Creation, it is not brought forth *in actum secundum* by our selves alone using that power, but by the helping and co-operating of the divine power here again; as *Bernard* saith, *Conatus nostri inulli sunt, nisi excitentur, & cassi sunt, nisi adjuventur*.

3. Bee we never so willing, The habits of faith or love are no more in our power, than it is in the power of a blind man to give himselfe sight, though he be most willing to see, and say, *Lord, that I may receive my sight*, or no more than it is in him that hath *present within himself to will, but to doe that which the law commandeth he findeth not*, *Rom.*7.18. except the *Spirit help him*, Rom. 8. 3. So that after we are willing, and ready to receive, the mighty power of God

PART 3. worketh and giveth that which we desire: For our prayers implythree things, First, That we want something, and feele our want; Second, That we cannot help our selves to supply our want, but therefore goe to another; Third, That he alone, to whom we goe as supplyants, we confesse to be able and ready to help us, and therefore we goe to him.

This is that which Saint *Paul* teacheth *Phil.* 2. 13. exhorting them that *received and obeyed the Gospel, to worke out their Salvation*; having received the power to worke; yet because they might feare their owne weakness and infirmity even in using the power in this working out their own Salvation, he doth Comfort and encourage them, that they shall not work alone, a stronger than they shall joyne with them, God, who it is that ever worketh in them both *to will and to doe*. Where we have full proofe for the power and presence of the *helpfull grace* of God; but for *Gratia discriminatrix* οὐδὲ γρῦ.

4. The weakness of many in temptations and persecutions, that sheweth it selfe, testifieth, that they who in those are more than Conquerors over Satan, the flesh and the world, are defended and fought for by the mighty power of God when they

they cry unto him: So prayeth the Church on the fifth Sunday after *Epiphany*. CAP. 9.

Lord, We beſeech thee to keepe thy Church and houſhold continually in the true religion, that they which doe leane onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord.

Againſt whom then do theſe accuſations lye? To ſay, that the Will of man reſiſts the power of God, as if it were ſtronger than it.

That man doth more to the work of his Faith, than the Grace of God.

That God doth no more in us for good, than Satan doth for evill, incline, perſwade, ſollicite, *&c.*

I am no way guilty of theſe crimes: If Gods power be reſiſted or fruſtrated, it yeeldeth not out of weakneſſe but out of will, God not pleaſing to put forth his power, where he feeles himſelfe reſiſted or neglected. The beſt that we doe in the bringing forth of any good is, To yeild, and to permit God to work upon us, to follow him leading or drawing of us, to accept of that he giveth us, to fence that which he ſoweth or planteth in us, not to marre that which he maketh, not to harden the heart when his voice is to be heard: In ſumme,

PART 3. ſumme, to be paſſively obedient, more than actively.

For this is that onely which the *Power of Grace* will not extend it ſelfe unto, To neceſſitate, and to hold us up to an undeclinable obedience; The reaſon is, becauſe that power of God which buildeth up ſupernaturall things, doth not deſtroy naturall: but the poſſibility in the Will to decline to evill, and the liberty to diſobey, is not evill, but naturall, being found in *Adam* before his fall, and as it was not impeached then by the ſupernaturall grace which *Adam* had, no more is it now in us. by the grace of God that worketh in us

To this agrees the learned Doctor *Ward* in his *Clerum on Phil.* 2. 13. page 6. and 7. of the laſt Edition.

Of the Amplitude, or Univerſality of Grace.

From this Title there are to be excluded three things, as *Heterodoxa*; and three other things to be referred to it as *Orthodoxa.*

1. Exclude from hence the opinion of *Origen*, and of thoſe that Saint *Aug.* calls *Miſericordes*, that thought all men and Angels at the laſt ſhould be received to Mercy,

Mercy, against whom Saint *Aug.* disputes CAP. 9.
21. *lib. de Civitate, cap.* 17. *& deinceps.*

2. Exclude from hence the opinion of *Samuel Huber*, against whom *Hunnius* and other Lutherans dispute, who taught an Universal Election, *&c.* and that all men by the death of Christ, were brought into the state of Grace and salvation: which proposition is worthily rejected by our Divines at *Dort* in their Suffrage *de* 2 *Articulo, Thesi ult. Heterodoxa.*

3. Exclude from hence the opinion of *Andradius* and other Papists, and whosoever else that hold the Gentiles and Heathens without the Church, to have sufficient grace to Salvation by the light of Nature, or to have that whereupon well used the Grace of the Gospell shall be reveiled unto them: With these I will have no fellowship. But under the *Universality of Grace* I comprehend but these three things:

1. That as Christ our Lord took the nature of Mankinde, (and not the Nature of Angels.) So by his death he paid the price of Redemption for the Sinnes of the whole world; this agrees with the third *Thesis suffragii de art. secundo*, and with our Catechisme; *I believe in God the Father who hath made me and all the world*;

and

PART 3. *and in God the Sonne who hath redeemed me and all Mankinde, and in God the holy Ghoſt who ſanctifieth me and all the Elect people of God:* Where, note the order and degrees.

2. That the promiſe of the Goſpel is *Univerſal* to all that are within the hearing of it, and that it might be truly and ſeriouſly profferd to any man alive whatſoever: This agrees with the latter part of our ſeventeenth Article, *That we muſt receive Gods promiſes in ſuch wiſe as they be generally ſet forth unto us in the holy Scripture.*

3. That with the promiſe and word of the Goſpel there goeth ordinarily ſuch *Grace* of the holy Spirit, as is ſufficient to all under the Goſpel, to worke in them to believe and to obey the Goſpell; and that all doe not obey, proceedeth not from the want of *Grace* on Gods part, but from mens being wanting to the *Grace* of God, to whom it is in vaine, as is evident by 2 *Cor.*6.1.2. *Heb.*4.1.2.12.15.

Now whereas it is as clearly ſaid in the Holy Scripture, that Chriſt *laid downe his life for his Sheepe*, John 10.15. *for the Children of God*, John 11.52. and that he *loved his Church, and gave himſelfe for it*, Epheſ.5.25. as it is ſaid, *He dyed for all men*; Theſe

two

two must be so construed that they may both stand together; Thus, that out of Gods goodnesse, mercy, and love to mankinde, hee sent his Sonne to die for all men, as willing by his primary and antecedent will the salvation of all men. But because Omniscience is in God as one of his Divine perfections, hee could not bee ignorant or incertaine, what would be the fruit and successe of the Death of his Son; that such would not receive him, that others such and such would thankefully embrace him, if hee were sent unto them; out of this foreknowledge his especiall love accepting even these, though few in number in comparison, did send his Sonne with intention to save, though it were but these, in whom hee would glorifie his bounty, that for their sakes hee would have his Sonne to give his life, though hee should gaine no more than them, who had they beene much fewer, or none at all, surely the wise God either would not have sent his Sonne to die in vaine, or he would have mended the measure and course of his graces and government, by which more might have come into the Kingdome of Heaven. CAP. 9.

Chrysostome in illud Pauli ad *Gal.* 2. Dilexit me & dedit semetipsum pro me.]

Declarat

PART. 3. Declarat hoc quoque par esse, &c. *He declares this also to be meet, that every one of us no lesse give thanks to Christ, than if hee had come into the World onely for his sake; for neither would Christ have refused even for one so great a dispensation, hee doth so mightily love every particular Man with the same measure of affection wherewith hee loves the whole World. Therefore indeed was hee offered a Sacrifice for our whole nature, and 'twas sufficient to save all; but to them onely it will be profitable and usefull, who have believed. Nevertheless hee was not skared from this kinde of dispensation, because all would not come; but in like manner as in the Gospell, the feast was made ready for all, but because they which were invited, would not come, he did not presently take away what was provided, but called others thereto.*

Augustt. ad artic. falsò sibi impositos, art. 1. Quod ad magnitudinem & potentiam pretii, &c. *As to the Greatnesse and vertue of the price, and as far as concernes the sole cause of Mankinde, Christs blood is the Redemption of the whole World, but such as passe away this present life without Faith in Christ, and the mystery of the New birth, are aliens to that Redemption; when therefore by that one Nature of us all, which for all our sakes was truly taken by our Lord and Saviour, all of*

of us are rightly said to be redeem'd, yet are we not all freed from captivity, &c. That Cup of Immortality, which was prepared partly out of our infirmity, and partly out of Gods Power, hath enough in it to profit all, but if it be not drunke off, it is nothing profitable. CAP. 9.

Homily 2. Concerning the Death and Passion of our Saviour Christ. *Concerning the great Mercy and Goodnesse of our Saviour Christ, in suffering Death Universally for all Men* : (in the very beginning. And afterwards:) *But to whom did God give his Sonne? Hee gave him to the whole World, namely to* Adam *and all that should come of him.* (And after) *It remaines that I shew you how to apply Christs Death to our comfort, as a medicine to our wounds, so that it may worke the same effect in us, wherefore it was given, namely the health and salvation of our Soules: for as it profiteth a Man nothing to have salve, unlesse it be well applyed to the part infected: so the Death of Christ shall stand us in no stead, unlesse wee apply it to our selves in such sort as God hath appointed.*

CHAP.

Of Free-will.

CHAP. X.

THis title now adayes is in great disgrace and envy, *invisum nomen*, Dr. *Abbot Sarisbur. in Thompsoni Diatribam*, pag. 143. *Ille verò* (*Thompsonus sc.*) *hic mereticulam suam, Arbitrii libertatem, quam commendaverat antè timidius, in theatrum Ecclesiæ productam palàm exosculatur, Sic ille.* But time was when the Church of Christ stood and strove as earnestly in the defence of this Lady (*ut Gratiæ pedissequæ*, as the handmaid of Grace,) against the *Manichees* and other Heretikes, as any do now against her: which when learned Men doe finde in *Irenæus*, *Origen*, *Chrysostome*, and other great Fathers, I can but wonder they should bee so careless of their lavish termes; as also I marvell they should be so mindfull of the one part of a wise saying, *Si non sit gratia Dei, quomodo mundum salvabit Deus?* and so forgetfull of the other part, *Si non sit liberum Arbitrium, quomodo judicabit mundum Deus?* when they finde both in the same Authors, *Aug. Epist. 46. Valentino, Hieronym.*

If the thing be of God, I will not feare the envy of the Name, and my defence thereof

thereof ſhall be with ſuch caution, as I will not offend againſt the grace of God, by the helpe of Gods grace. CAP. 10.

Freewill is a *naturall power in a reaſonable Creature, whereby it can will or nill*, this or that, chuſe it, or refuſe it, be it good, be it evill.

Of Freewill to Good.

Freewill to Good was put into the firſt Man by God at his Creation, a facnlty of his reaſonable ſoule created good; It was corroborated and guarded then by an aſſiſtance of ſupernaturall grace given by God to make him will good, more cheerfully, conſtantly, and the higheſt eminent kinde of good. But by the fall of *Adam* this ſupernaturall grace fortifying the will to good, was utterly loſt; and Secondly, the very freedome to any good of the ſuperiour kinde; 1. Spirituall, as to love God above all, to worke the righteouſnes of the Law as the Law is ſpirituall, to doe any act ſutable or equall to theſe, as to repent, to believe in Chriſt: This freedome to good is wholy loſt.

Some freedome to humane, naturall, civill and morall good acts is onely remaining, and freedome to the outward good acts of Religion, as to goe to a Church, to

PART 3. heare, to attend, to consider, and compare the things delivered by the Preacher of Gods Word, as a man can doe the rules or definition of any art or Science in the Schooles: If then wee seeke for a *freedome of will* to spirituall and supernaturall good in the nature of man now fallen, wee shall not finde it there, unlesse we find it restored and renewed by the grace of Christ that goes with the Gospell. If the Sonne makes us free wee shall be free indeed. Without *Grace, Freewill to Good* is not once to bee imagined in fallen man.

I must declare this by distinguishing the spirituall good to which freedome is restored by grace; There is the spiritual good commanded by the Law, as Righteousnesse and true Holinesse. To this good *Freewill* is lost, and is not restored by grace at first, and immediately, but late, after a man is justified, and made a new creature by grace.

There is another kinde of spirituall good, not simply good, but in a case when sinne is once committed, (as *Aristotle* saith of *Verecundia*, that it is good *Ex hypothesi* of a fault) that is, Compunction, Feare, Conscience accusing, sense of guiltinesse. The *freedome of will* to this good remaines commonly in a sinner after his fall, nay some-

sometime hee is smitten with terror, will hee, nill hee; As *Adam* when hee had sinned, feared and fled, and hid his head. But if by custome in sinne this also be lost, the Spirit of God in the Law setteth upon the will to free it from the bondage of this security, and under the Law the will is free to feare. CAP. 10.

There is a third kinde of spirituall good commanded by the Gospell, To repent and to believe in Christ; To these the will of Man is not *free* of it selfe, but the same Gospell that commands them, brings to the will a *freedome* to them, which may be conceived possible to be done by two manner of wayes.

1. By framing the Commandments of the Gospell so easy and accomodate to the weaknesse and misery of the Will of man, that there may be a proportion betweene the will of a sinner, and the Commandement of the Gospell; and then the grace of the Gospell shall lie in this descending to the imbecility of the will, and in accomodating the worke to the workeman, the task to the labourer.

2. Or by bringing and giving to the will so much power and helpe, as is requisite to make a sinner able to doe the Commandements of the Gospell; admitting the

PART 3. Commandements to lay on him a worke as hard and as heavy, as the workes of the Law.

I will not bee so stiffe to maintaine the first way, as the second, although to repent of sinne, to believe in the Mercy of God, to rest in the Merits of the Sonne of God, seeme to be acts and duties very mercifully prepared by God, as tendring the weakness and misery of a sinner, and fitted to his Estate.

But I maintaine that the grace which restores *freedome to the will*, to will the good of the Gospell, comes with the Gospell, which preventeth mans will, and prepares it by infusing into it the power to will the spirituall good things required by the Gospell, in that order and processe which was declared before in the Doctrine of Calling.

Depresse the nature of man as much as you will, call his *Arbitrium, servum arbitrium*, the more I predicate the grace of God, which is proportion'd and fitted in goodnesse and power to quicken the dead, to strengthen the impotent, to loosen the captive and most miserable *will* of Man. This being the very grace of the Gospell, that it makes the Commandements of it possible to be obeyed by man fallen, which the

the Law doth not, ſo that no Man under the Goſpell can be excuſed in his diſobeying the Goſpell from his want of power, or impotency to repent or believe. CAP. 10.

And this was one reaſon of my Title choſen with reſpect to this part of my Diſputation, *Appello Evangelium* : *Freedome* on the left ſide of the will, as I may call it, is to will Evill; that is, under the grace of God; or notwithſtanding the grace of God, whereby I may will good, yet I may decline to evill, and leave the good.

This was in *Adam* before his Fall, a ſingle, innocent poſſibility to decline to evill, the very mutability of the Creature, ſeeing it is proper to God to be immutably good: So that the very ſupernaturall grace that *Adam* had for his corroboration to Good, yet did not immobilitate his will to evill.

This is the root of the praiſe of humane righteouſneſſe, for hee is to be commended that could tranſgreſſe and would not, not hee that was good and could bee no other. (The example of the righteous God is not here to be objected, ſince he is above and out of all predicaments, wherein wee are.) This is called *Reſiſtentia connata*, which Dr. *Ward* confeſſeth is not taken away by grace.

PART 3. This naturall *freedome to evill* remaineth in Man fallen, and there is now come to it over and above, *Resistentia adnata*, a precipitate proneneſſe unto evill, out of our thraldome to the dominion and tyranny of Satan.

Theſe two muſt carefully be ſever'd, for when I uſe theſe termes, the freedome to ſinne, preſently ſome body takes me down that the *freedome* to ſinne is a ſervitude, the *bondage* and miſery of the Will, not obſerving that the *freedome* to ſinne is naturall and before the fall; the *bondage* to ſinne ſince the fall, and of corrupted nature, and theſe two differ aſmuch as a live mortall man, and a dead man.

The *freedome to evill* is not evill, but the uſe and practiſe of that *freedom is evill:* The proneneſſe to evill which is nowin us, is evill.

That naturall *freedome to evill*, grace, attempteth not in this life to take away, but to keepe it in from comming into practice.

That proneneſſe to evill, grace attempteth to take away, or to weaken and reſtraine, yet *ſalvâ libertate naturali ad malum.*

Of this liberty to evill, let Scholars read a determination of Dr. *Baro*, without diſdaine, publiſhed at the end of his Lectures, on *Jonas, Dei decretum pravæ voluntatis libertatem non tollit.* CHAP.

CHAP. XI.

Of Grace and Free-will conjunctim.

TO declare how theſe two are conjoynd in every ſpirituall worke, let me firſt poſſeſſe you with three Principles or Axiomes:

1. That in all the operations of theſe two (if wee ſuppoſe them Co-workers) either in our firſt converſion, or in every good worke, Grace is evermore foremoſt, the beginner, leader, principall in all; not onely in the firſt, but alſo in the ſecond, third, and fourth operations to the laſt: The will of man never working alone, never working foremoſt; but as the wheele of the Water-mill, is ſet a going and kept a going by the continuall following of the water, which being ſtayd the wheele ſoone ſtayeth; So mans will is ſet a going, and kept on going, by the perpetuall ſtreame of Gods grace, *Phil.* 2. 13. and this ariſeth ὑπὲρ τῆς εὐδοκίας, out of Gods good will, and deſire of our ſalvation.

Veteres dixerunt precedente gratiâ comitante voluntate bona opera fieri; Melancto. loc. com. de lib. arbitr.

2. That when Grace worketh upon mans underſtanding, will or affections, it

PART 3. worketh so as it preserveth and useth the naturall Properties, Powers and Motions of a reasonable Creature compounded as man is: *Gratia non tollit naturam, sed perficit, nec natura gratiam repellit, sed suscipit.* Hence it is that though the habits of Faith, Hope and Charity, and the like, are not acquisite by mans industry alone, but infused by God; yet they are infused after the manner of acquisites, God having ordained not to infuse them, but upon the means of Hearing, Praying, Caring, Studying, and endeavouring.

Non ego, sed gratia Dei mecum; id est, non solus, sed gratia Dei mecum, ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo. Aug. de grat. & lib. arbitr. Cap. 5.

3. That in all the operations of Grace, the nature and will of man being prevented by grace, is to depend upon God as the Creature upon the Creator, the receiver upon the giver, the weak upon the strong, the imperfect upon the perficient, and the supplyant on his Lord; as the Earth depends upon the Heavens for showers, for heat and influence: which when man neglecteth, forgetteth or refuseth to doe, he is dry, barren and unfruitfull in all spirituall fruit.

Opus

Opus imperfectum in *Mat. Homil.* 14. ex cap. 6. in illa, Fiat voluntas tua, &c. Vide quam caute loquutus est, &c. *Behold how cautelously he speaketh: He saith not, Father, sanctifie thy Name in us, bring thy Kingdome upon us, make thy Will to bee done of us; lest God should seeme to sanctifie himself upon men, or to bring his Kingdome upon whom hee list, or to make his Will be done by whom he please, and in regard thereof God should be perceived to be a Respecter of persons. Againe, neither hath hee said, Let us sanctifie thy Name, let us take thy Kingdome, let us doe thy Will in Earth as it is in Heaven; lest it should seeme that it proceeded from men alone, that they sanctified Gods Name, or that they receiv'd his Kingdome, or that they did his Will: But hee speakes in a middle way and impersonally; Hallowed be thy Name; Thy Kingdome come; Thy will be done; that he may manifest how needfull the worke of both parties is, because both man hath neede of God, and God is helpfull to man, for the performing of Righteousnes. For as Man can doe no good, except he have Gods helpe, so neither doth God worke any good in man, except man be willing: As neither the earth without seed fructifies, nor seed without the Earth: so neither man without God, nor God without man doth worke* CAP. II.

righteous-

PART 3. *neſſe in man: Even as if hee had ſaid, If yee doe theſe things, if yee pray for theſe things, yee are children worthy of ſuch a Father.*

Now to try out the Truth, let mee ſet forth into view foure Propoſitions:

1. *Without the Grace of God the will of Man can, and doth both Will and perform that which is good.*

2. *Without the Grace of God the will of Man cannot Will good, but through Grace being once made able to will, afterward, Without any further Grace, it can alone both will and performe that which is good.*

3. *By or through the Grace of God working on the will, the will of Man can both will and performe that Which is good, and Without grace it cannot will, nor without further grace performe that which is good.*

4. *By or through the Grace of God working on the will, the will of man cannot but will, cannot but performe that Which is good.*

The firſt Propoſition of theſe, is the Hereſie of *Pelagius* deteſted by the whole Church of Chriſt.

The Second Propoſition is the error of the *Maſſilienſes* or *Semipelagians*. And both theſe are againſt my firſt Principle or *Maxime*.

The Third Propoſition holdeth out the light of Truth, ſubjoyning the will of man to

to the Grace of God both in willing and performing that which is good, and is the Doctrine of S. *Auguſt.* in his ſetled judgement, and the Catholick Doctrine of the Church. CAPAI.

The Fourth Propoſition is the extreme opinion of S. *Auguſt.* in his heat of diſputation againſt *Pelagius* and the *Maſſilienſes*, and of many moderne Divines, of force defended to ſupport their Doctrine of the Order of Predeſtination, without the preſcience of all particular events (putting onely the preſcience of *Adams* fall.) But this fourth Propoſition is deſtroyed by my two latter Principles or Axioms, or they deſtroy'd by it. Well ſaid *Nazianz.* in the caſe of extreme Opinions about the Trinity.

Quid enim neceſſe eſt tanquam ramum omnino in aliam partem declinantem, *&c. For what neceſſity is there, as a bough declining altogether one way, by force to bend it the other way, and ſo by crookedneſſe to rectifie crookedneſſe; and not rather to keep to the middle way, and continue within the bounds of divine Piety? but when I name the middle way, I meane the Truth, to which onely we ſo rightly direct our ſelves.* Orat. 17.

Saint Auguſtine *maintained, through Grace ſuch help was afforded to the predeſtinate,*

PART 3. *nate, that not onely they were not able to perſevere without that gift, but alſo through meanes of that gift could not chuſe but perſevere*: *Whereupon Saint* Hilary *writes to Saint* Auguſtine, His verbis Sanctitatis tuæ ita moventur, ut dicant quandam deſperationem hominibus exhiberi: *That by ſuch Speeches of his Some men were moved to ſay, They held forth a kinde of Deſperation unto men.*

It were a labour worth the taking to compare the two Epiſtles of *Proſper* and *Hilary*, with the two books of Saint *Auſtin de prædeſt. ſanctorum*, and *de bono perſeverantiæ*, wherein he laboureth to anſwer thoſe two Epiſtles; to ſee to what he maketh ſolid anſwer, to what he faileth, or what he ſlippeth untouched that is of moment, *(ſed hoc alias.)*

The Queſtion then is betweene the third and fourth propoſitions, and about the manner and meaſure of working Grace upon the Will or with it: whether it be ſuch, as *poſitâ gratiâ operante*, the Will may be Coworker or no, as the third propoſition affirmeth, or whether *poſitâ gratiâ operante*, the worke of Grace is ſuch as the Will of Man cannot but be a Coworker, as the fourth propoſition maintaineth: That is to ſay, for the ſtate of a queſtion rightly

rightly put is almoſt ἀντιλογίας πέρας, as it is ſaid of an Oath, *Heb.* 6. 16. the end of all ſtrife) whether the Grace of God be onely an efficient, operant, adjuvant prior cauſe, and the Will alſo of Man an efficient prepared by Grace, cöoperant and collaborant ſecond cauſe in the worke of our Converſion, and every other good worke: or whether the Grace of God be an effectuall, prepotent, invincible, prevalent, ſole efficient, that carries the Will to conſent and obey willingly (if that be willingly) as it neither will nor can chooſe to doe otherwiſe. CAP. II.

For diſtinction ſake, I will call the grace meant in the third propoſition, *Efficientem*; and the Grace meant in the fourth propoſition, *Efficacem*.

The iſſue will be that if *Gratia Efficax* do worke the Converſion and perſeverance of a Chriſtian, then all in vaine I have diſputed before *de Prædeſtinatione ſecundum præſcientiam*; which is therefore defended, becauſe it giveth place to freedome of Will, proper freedome in our working out our Salvation, which *gratia Efficax* utterly deſtroyes.

If *Gratia Efficiens* doe work our Converſion, but not abſolutely alone, but with another co-worker which is free and Lord of

PART 3. of its owne action, and may faile in working, then there must needs be prescience certaine of this contingent event, or else Predestination shall not be certaine, and then this doctrine of a sinners conversion will well stand with the doctrine of Predestination after foreknowledge of all contingences, and this with that, as all parts of truth ought to agree one with another.

The question in the usuall termes is, (as some love to speak) whether grace be resistible? which word though it be grounded upon *Act.* 7. 51. yet I had rather use words more frequent in the Scripture, whether Grace can be disobeyed? whether it can be in vaine? whether a man can be wanting to the grace of God, that hath him in hand to convert him, or to worke in him some good, as *Act.* 5. 32. and 6. *Rom.* 1. 5. and 10. 16. 2 *Cor.* 9. 13. and 10. 6. *Gal.* 3. 1. and 5. 7. 2 *Thes.* 1. 8.

To come to the Truth by a neere and compendious way: Let me take that first which is given by an ingenuous and judicious Adversary the Reverend professor Doctor *Ward* in his *Clerum*, *Phil.* 2. 12. who yeildeth so much to the Truth, and puts the question in so narrow a point, as he seemes to me plainly to give over the cause which he would expugne; See what hee grants

grants pag.9. after much ſpoken *pro libertate Arbitrii*: Nos enim liberè profitemur, &c. *For we freely profeſſe, neither operating, nor cöoperating Grace, neither in Converſion, nor after Converſion, doth take away from mans Will, in the very exerciſe of its Elicite Act, the power of Reſiſting or diſſenting, if he will. For this Reſiſtibility is natural and borne with us, inſeparable from the Will it ſelfe as 'tis a naturall faculty, &c.* And after pag.27. Non hic quæritur, *&c. It is not queſtioned here ſimply, whether God in the work of Converſion or in any other good worke, doth move the Will reſiſtibly; for that we have affirmed formerly.* This is given then, that Reſiſtibility is never taken away. See then ſecondly, what remaines in Controverſie; De modo Reſiſtibilitatis totalis eſt, *&c. Touching the manner of Reſiſtibility all queſtion is made; for this is that which We ſay, when God by his effectuall Grace works in the Will* Ipſum velle, *this Grace doth effectually produce Non-reſiſtency, and ſo for that time take away actuall reſiſtance; Which is brought to paſſe by certaine knowledge, and the prevalency of delight, ſaith* Auguſt. *Therefore doe We maintaine, actuall reſiſtence, for that time to be certainly taken away, becauſe 'tis impoſſible, ſuch a reſiſtence ſhould conſiſt together with effectuall Grace received* CAP. II.

in

PART. 3. *in the Will. Because these two things cannot co-exist together, or be composed in the Will, namely, The Will to be wrought upon by effectuall Grace, and the Will at the same time to resist; which were as much as to say, in the same Instant the Will not to resist, and to resist*; or velle non resistere, & velle resistere.

Let us have leave a litle to search into this mystery: *De modo resistibilitatis tota lis est:* nay truly, *nulla lis est de modo resistibilitatis*; for *resistibilitas est potentia resistendi & actus*: now about *resistibilitas*, the power, there is no controversie, for you grant *neg. innata, neg. adnata tollitur per gratiam in conversione*: here can be no question *de modo resistibilitatis*, all must be *de ipsa resistentiâ*, or *de modo non resistentiæ*: for *hoc est quod dicimus, &c.* (*rem haud magnam dicitis,*) *Ideo enim contendimus, &c.* (*de re minimè dubiâ contenditis*;) for is there any Remonstrant so silly to say, *Positâ gratiâ efficaci, resistentiam ipsam manere*; that when the will doth actually yeeld, that then it doth and can resist? who beares a part *in hâc lite?* Plainly the State of the question is changed; for the question of Contingency is not when things are in *esse*, but before they were, whether they were not possible to be otherwise. *Scholastici utuntur hîc erudita distinctione: Quod fit, consideratur*

consideratur duobus modis; uno, ut est jam in se, & extra suas causas, & hoc modo ipsum fieri transit in factum esse, & præsens in præteritum, proinde res illa non potest non esse, dum est, quia non potest non facta esse, quæ facta est. Altero modo ut fluit à causa, sive ut habet ordinem ad causam, id est, Quatenus est adhuc in manu causæ: *atq; hoc modo si causa est libera & contingens, potest res illa non esse, & contingenter est, non necessariò, quia habet ordinem ad causam, seu (ut loquar cum Zabarellâ) connexione cum causâ non necessariam, sed contingentem, (ita Goclenius.)* CAP. 11.

The Question then of the Resistibility is *before* the very act of good, or evill, not in it: It were sense I trow, to say, A regenerate man willeth sinne resistibly, not in the very moment when he willeth it, but because ere he willed it, he could have resisted it; so a Convert obeyeth Grace, or willeth his conversion resistibly, because ere he willed it, he could have dissented: Sinne is resistible, though it be too late to resist when it is consented unto; and Grace may be resisted, though to say so is too late, when it is accepted in the Will; for to be received and then to be resistible cannot *Cõexistere*.

3. Againe, granting that *non resistentiam* which is in the very act of consenting, the

PART 3. queſtion is ſtill as doubtfull what is the Cauſe of this *Non*-reſiſtance, *& in cujus cauſæ manu ſita erat*, whether *Gratia efficax* be the cauſe, or *voluntas efficax*, for the ſelfe-ſame may be ſaid of the Will that you ſay of Grace; when the Will obeyeth it is impoſſible it ſhould diſobey or wil to reſiſt. No man can tell by the very act of obeying, which is the cauſe of not reſiſting, for put either of the two, Grace or Will, to remove reſiſtance, it is ſurely gone in the act of conſenting. And to me it ſeemes demonſtrable, that the Will is the proper cauſe that ends reſiſtance, or refuſeth to reſiſt: Firſt, becauſe that *gratia efficax* which you ſpeak of ſo much, is but *nomen ſine re*, there being no ſuch Grace that can determine the Will, but it deſtroyes it, the nature of the Will being to determine it ſelfe. Secondly, becauſe to reſiſt and not reſiſt are the proper acts of the Will, as to convert, repent, beleeve, are the immediate acts of man who converteth, repenteth, beleeveth; and are not the acts of God, (though without his help and power they are not produced;) which is a plaine ſigne, that man is later in the operation than God, in the order of Nature, by whom the act was terminated.

Our Church in the Homily of Salvation,

tion. 1. some, understands the matter thus, CAP. 11.
First, *for the necessity of something to be done on our part for our justification; to Gods mercy on his part, and Christs satisfaction on his part, concurs on our part, a true and lively Faith in the merits of Jesus Christ, which yet is not ours, but by Gods working in us.* Secondly, how it understands this, *Not ours but by Gods working in us*, a little lower it declareth, *Lively faith is the gift of God, and not mans onely worke without God.* This might suffice sober wits, that all confesse, Gods grace to prevent, to operate, to helpe mans Will, and the Will of man to have some office and part under the Grace of God, though we were not able to expresse or declare the manner of the coworking; God promiseth to *Circumcise the Heart*, *Deut.* 30.6. and Man is commanded to *Circumcise his owne heart*, *Deut.* 10.16. *Jer.* 4.4. God promiseth to *put a new spirit into man*, *Ezek.* 11.19, and men are commanded to make *them a new heart and a new spirit.* This promise and this commandement are both Evangelicall: The promise supposeth and implyeth our utter impotency of our selves to doe these supernaturall acts, and tendreth unto us the power, assistance and operation of God to comfort and encourage us. The commandment supposeth and

PART 3. implieth a power in us by the power of God, to endeavour and to doe something towards these supernaturall acts: and that they are our acts doth appear for that they savour of our imperfections, from whence it is, that we daily accuse our selves, and complaine of the weakness of our faith, the coldesse of our love, the pride of our hearts, though it be true that God hath given us faith, love, humility; Why doe we not rather magnifie the gifts and graces of God, but extenuate and disgrace them, like ungratefull persons? but because we have impaired them, or made them defective, by our being wanting to the Grace of God.

Let *Bernard* conclude this Chapter of *Grace* and *Freewill conjunctim*, who was a true friend to the Grace of God, *de lib. arb. prope finem: Sic autem ista (scil. Gratia) cum libero arbitrio Operatur, &c. But so doth Grace operate with Freewill, that the Will onely prevents in the first Act, in the rest it accompanieth; and so far it is preventing, that even now for hereafter it cöoperates with Grace; Yet so, that what is begun by grace alone, is perfected by both alike; so as joyntly, not severally; together, not by turnes, they worke by particular degrees; not partly Grace, partly Freewill, but each by a joynt o-*

peration

peration performes the whole: Freewill doth the whole worke, and Grace doth the whole work; but as the Whole is wrought in the Will; so the Whole is wrought by Grace. Excellently S. *Bernard.* CAP. II.

Pardon my Curiosity or too much diligence, if I labour to present as it were to the Eye in a scheme, the consistence of Grace and Freewill, in willing and nilling good, (Grace helping Freewill to will or doe good, and not hindring it to nill good, or doe evill,) in every estate.

1. *Of Nature sound.*
2. *Of Nature fallen.*
3. *Of Nature in renewing or renewed.*
4. *In Nature glorified.*

Againe, on the next four pages following after this, give me leave to set down the order of a sinners Conversion, and the processe therein in them that obey the grace of God to Salvation: and the manner of resistence and disobedience, that is in every degree of them that perish.

Lib. Arbitrium Spirituale bonum potens vel

Per Creationem, velle			*nolle, per naturam infra Deū.*
Per gratiam supernaturalem adaucto plenius	*velle*		*nolle, naturali non ejecto per supernaturalem gratiam.*
Per peccatum perdito velle & naturali & adaucto			*nolle naturali permanente.* *nolle præternaturali adaucto.*
Per gratiam prævenientem	*reddito velle*		*nolle naturali* *nolle præternaturali* *remanente.*
		Per gratiam prævenientem potens	
Per gratiā adjuvantē / *Per gratiā recuperantē*	*vult perficit*		*non vult, per nolle innatum. Contra operatur, per nolle adauctum.*
Per gratiā regenerationi adaucto plenius	*vult perficit.*		*nolle naturali remanente,* *nolle adaucto diminuto.*
In statu gloriæ plenissimè per visionem beatificam	*vult perficit*		*nolle omni ejecto foras.*

Ordo

Ordo Converſionis hominis peccatoris libero arbitrio obediente gratiæ Divinæ.

Hominis ſub natura corrupta & ſine lege, Rom. 7.9.	*Mens cæca, voluntas perverſa, vita impura, cõſcientia ſtupida.*	*Filius iræ, miſerrimus, ſe miſerum neſciens.*

Ubi natura deſinit & deficit, incipit Lex.

Hominis ſub lege ut lex eſt in ordine ad gratiam,	*Ex lege mens peccatum agnoſcit, conſcientia accuſans Spiritu timoris compunctа.*	*Minus miſer ſe miſerum ſciens, conſcientia mala ſed ſentiens, ingemiſcens, Miſerum me quis liberabit?*

Ubi Lex deſinit & deficit, incipit Gratia ſive Evangelium.

Homo ſub gratia per Evangelium vocante, præveniente, operante,	*Ex Evangelio miſerationes Patris, merita filii, auxilia Sp. Sancti diſcens ſpem, votum ſalutis concipiens,*	*Salubriter à ſe deficit quem perficit Deus: Bernard. Æger ſub Medico nondum Sanatus. ſed ſanari cupiens & ſperans: Conatus ii nulli ſunt niſi excitati.*

Ubi Gratia præveniens desinit, incipit adjuvans.

Homo sub gratia regenerante	*Optans adjutus vult, volens adjutus credit, credens justificatur, justificatus Sanctificatur.*	*Conatus ii cassi sunt nisi adjuvantur. Sanus tollens lectum suum. Justus ex fide vivens.*

Qui Justus est, justificatur adhuc.

Homo sub gratia protegẽte, & consummante	*Gaudens, gratus de præteritis, vigil, sortis ad futura, orans, pugnans, perseverans.*	*Ecce sanus factus es, noli iterũ peccare, nè deterius tibi. Vir Spiritualis, perfectus proviatore. Radicatus in fide, victor carnis, mundi, Satanæ, Beatus.*
		Benedictus Deus qui benedixit nobis omni spirituali benedictione in Christo Jesu.

Gradus

Gradus & modi peccatorum se obdurantium, Libero Arbitrio inobediente Gratiæ Divinæ.

Omnes extra Ecclesiam non vocati, in peccatis obdurati, de quibus hæc dicta —— { *Quos vult obdurat*, Rom. 9 18. *Quicunq; sine lege peccaverunt, sine lege & peribunt*, Rom. 2. 12.

1. *Contra legem objurgantem cor obdurans,*
Peccatum tegens, excusans, defendens,
Securus contemptor minarum,
Pollicens sibi pacem, & impunitatem : Deut. 29. 19.

2. *Lege Sanciatus, contra Evangelium de misericordiis Patris, meritis Filii, auxiliis Spiritus Sti. desperans, projiciens se omni sceleri, ut* Cain *&* Judas.

3. *Ex Evangelio spem veniæ accipiens, contra Evangelium divitiis gratiæ abutens ad Lasciviam, differt convertere, præsumens de pœnitentiâ & fide in Christũ, quovis tempore, vel extremo.*

4. *Elatus*

PART 3. 4. *Elatus ex præteritis, ingratus, ſecurus, indulgens otio, carni, preces intermittens, vel metu perterritus fidem negat, vel tentationi cedens ſcelus admittit, in perditionem ruit, niſi novo fidei & pœnitentiæ actu redeat ad Deum ut juſtificetur à ſcelere*, Ezek. 18.26.

In quovis gradu datur occaſio juſta Divinæ ſeveritati deſerendi hominis, & non ulteriùs progrediendi in converſione procuranda; ſi pergat, ſuperabundantis eſt Gratiæ.

By the view of theſe Tables a full anſwer may be made to thoſe queſtions which were moved in the beginning of the Doctrine of Converſion, *cap.*8. what part the ſinner, the ſubject to be converted, yet a living, and a reaſonable ſubject, beareth in his owne converſion, whether he be active or paſſive, where, and how farre? whether hee can hinder or further it? Who it is that puts the difference, God, or man, if we ſuppoſe two equally called, the one to obey, the other to diſobey?

To theſe it may be anſwered by remembrance of the order of calling before declared, *cap.*7. and by reference to this deſcription of the Order of our Converſion.

1. That a ſinner is paſſive in having the word of the Law and of the Goſpell preached

preached unto him; but active in hearing, and in attending to it. CAP. II.

2. That hee is passive in the illuminations of his minde, and in receiving impressions of feare by the Law, and of hope by the Gospell: but active in nourishing them, not defacing them, or putting them out of his heart; grace yet coworking with him in that nourishing of them.

3. That he is passive in receiving sundry good thoughts, holy desires, and a power to will, and motions to pray: But he is active in meditating on those thoughts, in prosecuting of those desires, and in endevouring to exercise his power to will and to pray; grace ready to help him, ever offering it self.

4. That praying hee is still passive, but a willing Patient, thirsting for the gifts or habits of repentance, Faith, Love, or whatsoever hee prayeth for; And active, but an helped Agent, in producing the acts of repenting, believing, loving, out of those gifts and habits infused into him.

5. That hee is both passive under the vigilancy and power of God, protecting and keeping him being a believer and converted: and also active in watching over himselfe with the grace of God to keepe, and defend himselfe, 1 *Joh.* 5. 18. 1 *Joh.* 33. Upon which place S. *Augustine* thus,

Videte

PART 3. Videte quemadmodum non abstulit liberum arbitrium, &c. *Behold after what manner hee hath not taken away Freewill, when he saith*, keepeth himselfe chast: *who is it that keepes us chast except God? But God doth not so keepe thee being unwilling thereto. Therefore when thou joyneſt thy will to God, thou keepeſt thy selfe Chast, Thou keepeſt thy selfe Chast, not of thy selfe, but by him who comes to dwell in thee: yet because in this buſineſſe thou doſt something of thine owne will, therefore is something attributed to thee; yet so is it ascribed to thee, that still thou mayſt say with the Psalmist, Lord, be thou my helper:——If thou sayſt, be thou my helper, thou doſt something; for if thou didſt nothing, how could he helpe?*

So then a sinner is never first, but alwayes second; not a Leader, but a Follower in every degree, and passage of his conversion. In the first entrance a meere Patient, in the second progresse a willing Patient, in the third an Agent but an helped Agent, doing nothing alone without the adjuvant and cooperant Grace of God, saying (as it were a weake sick man,) Now you have put life into mee, lift mee, and I will rise; Stay me and I will stand; Draw me and I will come to you. *Avertat enim Deus hanc amentiam, ut in donis ejus nos priores faciamus,*

faciamus, posteriorem ipsum. August. lib. 2. ad Bonifac. cap. 9. CAP. 12.

CHAP. XII.

The Solution of the Question of two equally called.

AS to the Question when two are equally called, and one converteth, the other not, (these both being supposed possible) who it is that puts the difference, God or man; I ground my answer upon the righteous judgement of God, that man puts the difference, and not God; for that God judgeth not his owne acts, but the acts of men; and for that every righteous Judge findes a difference, and doth not make any betweene party and party. Who put the differences betweene the sacrifices of *Cain* and *Abel*, but themselves? both alike instituted in religion by their Father: God a true witnesse testified of *Abels* gift as better than *Cains*, *Heb.* 11. 4. Who put the difference betweene *Pharaoh* and *Nebuchadnezzar*, Quantum ad naturam ambo homines erant, *&c. As to their Nature both were men; as to their Dignity both Kings; as to the cause both held the people*

of

PART 3. *of God in captivity; as to the Punishment both were mildly admonished by Chastisements; What then occasion'd their different ends? Nothing else but that One of them, sensible of Gods hand, groan'd under the Memory of his owne Iniquity: The other by his owne free will fought against the most mercifull Verity of God.* Aug. de Prædest. & Gra. cap. 15. See the same S. Aug. de Civitate Dei. lib. 12. c. 61. *Concerning two equally tempted by the beauty of one fair Body, whereof one yeelds to the temptation; the other perseveres the same he was before: What else appeares in these, except onely that one would, the other would not lose his Chastity?* The difference between the *Ninivites* repenting at the preaching of *Jonas*, and of the *Jewes* not repenting at the preaching of a greater than *Jonas*, if God did put it, how should they rise up in judgement and condemne these?

But Saint *Austine* is the man that hath made it so scandalous and so horrible to pious eares to say, that a man makes himselfe to differ from another, by wringing that place of the Apostle, 1 *Cor.* 4. 7. *Quis te discernit?* Besides many absurdities that are said to follow this assertion; let us examine first this notable place of S. *Paul*, and next those absurdities so much inforced with so much confidence. 1 *Cor.* 4. 7.

Ex

Ex cauſis dicendi ſenſus dictorũ æſtimandus: It is evident the Apoſtle ſpeakes, *de donis gratiis datis*, not *de donis gratum facientibus*: of Eloquence, Knowledge, tongues and the like; not of Faith, Charity, Repentance, Converſion, and the like. This anſwer in ſubſtance was given by the Remonſtrants in the Conference at the *Hague*, to whom let us ſee what Maſter *Ameſe*, *cõtanevus meus*, doth reply in his *Coronis*, pag. 269. *de tali Doctorum diſcretione agit hic Apoſtolus, non nego*; I deny it not, the Apoſtle treateth of ſuch a difference between the Corinthian Teachers, *ſed tali agit argumento, ut ad fidelium etiam diſcretionem optimè poſſit applicari*, but he uſeth ſuch an Argument, that it may be very well applyed to the differencing of beleevers from unbeleevers. Then the Text is not direct, but by application may be well uſed to this purpoſe: Your reaſon? 1. *Quia generalis eſt aſſertio, In nullâre te diſcernis.* That is, becauſe the aſſertion is generall, In nothing doſt thou make thy ſelfe to differ. This the Text ſaith not, or at leaſt this is the queſtion, whether under the aydes and meanes of faith common to thee and to another, thou doſt not make the difference when thou beleeveſt and the other doth not. 2. *Quia multo minus fides homini tribui debet, ſi non charismata* Cap. 12.

PART 3. *risimata sibi comparare vel augere potest.* This *multo minus* hath in it *nihil minus*; I demonstrate it by a reason which the Remonstrants did not, why this Text cannot be applyed to gifts necessary to Salvation; Because in them God wills not that difference which is betweene beleevers and unbeleevers under the word of faith, but would have all beleeve and obey the Gospell; this difference offendeth and displeaseth God, and it proceedeth as much from the disobedience of him that beleeveth not, as it doth from the obedience of him that beleeveth; but of that part of the difference which is by disobeying, God I trow, is not the Author; It is sinne and shame to him that wanteth faith after the meanes of faith afforded him, but no blame to him that speaks not with tongues, or Prophecyeth not; These were given suddenly and immediately without labour or meanes, but faith and the rest needfull to Salvation, had meanes by which God gave them, about which meanes men might use a different diligence. When the Scriptures speak of Gods *measuring to every man as he will*, as *Rom.*12.3. *Eph.*4.8. 1 *Cor.*12. 11. these places respect those gifts of the holy Ghost that were given for the publique service of the Church: as if the measure

ſure that is of ſaving graces, to be ſo ſmall as it is, proceeded from mens negligence, rather than Gods diſpenſation: but admit that God putteth and approveth a different meaſure, even of ſaving graces, yet that difference of an Emptineſſe and abſence of fayth in them that heare the word, he putteth not, he approveth not. CAP. 12.

Laſtly, the difference in the meaſure of gifts of all ſorts, may come from God that giveth, but the different uſing of theſe gifts doth come from man, that is to reckon with God about the uſage of them: That one Servant received five, another two, another one Talent, this difference was from the Lord; but that one Servant gained five, another two, another none, this difference was not from the Lord, but from the Servants; whence it is that one heareth, *Euge ſerve bone & fidelis*, and another, *Serve nequam, & piger. Vid. Origen. ſuper Numeros, homil.* 12.

Being ſecure of this place of Saint *Paul*, I come with greater confidence to avoyd thoſe abſurdities, in preſſing of which ſome ſo much triumph; They ſay, that if man make the difference betweene himſelfe and another, then it followes,

1. That God doth no more for his Elect, than for the Reprobate.

PART 3. 2. That the Saints have no more to give thanks to God for than the wicked.

3. That one man may glory against another, for that he hath done something more than another did.

To these I answer { 1. in particular. 2. in generall.

1. To the first, admitting for a while that God in the grace of Vocation, doth no more for the Elect, than for the Reprobate, yet in the grace of Predestination he doth incomparibly more: In that foreknowing the different successes of his Calling, and the Ends of the called so different, he was pleased to decree and confirme that Calling to some which he foreknew would be saving to them; and to decree no other to the rest than that which he foresaw would not be saving to them, through their owne disobedience, when it was in his power to have altered their Calling, to such, as obedience (in his knowledge) would have followed. So that in the Preparation, and in the Execution of his gracious Calling, which God knew would prove happily to these, his Election of them, and his love to them appeareth singular, and they have infinite reason of gratitude above the Reprobate; The Reprobate have cause to thank God for preparing

paring that Calling, whereby they might have beene ſaved as well as others are, and are to blame onely their owne contempt and folly: but they have not this to thank God for, that he did alter their Calling to a better, when he found the Event of this would be Evill unto them; neither can they blame him, ſeeing he was no way bound to doe ſo; for if he were, He ſhould not have ſuffered any to periſh at all. And the Elect who obey their Calling, which of them can tell in the preparation of their Calling how often God changed it, and amended it, (to ſpeak after our manner of Underſtanding, who uſe to bring things thus to perfection and to our liking) untill he had brought it to that order, as whereof he ſaw the Effect would be the free Converſion of the Called. CAP. 12.

But it was admitted onely, not affirmed, that in the Grace of Vocation God doth no more for the Elect than for the Reprobate: for what if the time wherein a Convert obeyeth, be not the firſt, ſecond, third, or the hundredth time that he hath beene called upon, but God hath ſhewed him that Patience, as one that would not give him over untill he win him? What if the time wherein the unconverted refuſed mercy, was but the firſt, ſecond, or the third, *Suffr. 3. & 4. theſ. 6.*

PART 3. after which God in just severity would no more move him by his Spirit, nor wait upon him, but forsooke him? here is much inequality in Grace and favour: for it is enough for my supposition (of the liberty of mans Will under Grace, and of two equally called, that one may obey and not another;) that sometime two may be equally called, and unequally obey, though all that be called be not every one called as oft as another; for as we may suppose an equality in some, so doe we confesse an infinite variety and inequality in most; yet there is a time when that hath place which our Church saith in the Homily of the knowledge of the Scripture, the second part, pag. 5. *That God receiveth the learned, and unlearned, and casteth away none, but is indifferent unto all.*

2. To the second I answer, for matter of thankfulnesse: That as Grace is not therefore Grace, because it is given to one, and denyed to another, but because it is given the Unworthy, (for Grace were not the lesse but the greater if it were given to all:) So my thanks are not therefore given to God, because he hath beene mercifull to me, more than to another, but because he hath been mercifull to me unworthy; and my thanks are not diminished, because

because many more are partakers with me in the same benefits, but the greater, and should have been yet greater, had more still been partakers than are. Heare the words of *Salvianus*, or whosoever be the Author, *l.2. ad Ecclesiam Catholicam prope à principio*: *Sed forsitan dicis, &c. But happily thou dost say, there is a generall debt of all men touching these things of which We speak, and that all mankinde without exception are obliged thereunto, (namely in the Passion of Christ;) we confesse it is Truth; Yet doth any man therefore owe the lesse, because another also owes the like summe? &c. That which I said formerly, though it be a general debt, yet no question it is also a speciall debt; although all men in common be engaged, yet every one in particular is also bound: For Christ as he suffered for all, so he suffered for every one, and bestowd himselfe upon all, as well as upon every one; and gave himselfe wholly for all, and wholly for every one. And in regard of this, whatever our Saviour by his suffering perform'd, as all owe themselves wholly to him for it, so every one wholly: except in respect of this every one owes more, than all Mankinde, because every one hath reaped as much benefit thereby, as all men.* CAP. 12.

This is a good rule for thankfulnesse:

PART 3. but take heede of the *Pharisees* forme of thanks for Graces, with comparisons to other folkes, *Lord, I thank thee I am not like other men, or as this* Publicane. Indeed, as some put the case of mankinde, like a company of Rebels, out of whom the King chooseth whom he pleaseth to pardon, and executes the rest with the sword; those pardoned owe thanks for their pardon, and more thanks for culling them out, that were like to the rest in Rebellion: But the Scripture puts not the case of mankinde so, but rather thus: God by the Gospell as a King, mercifully proclames a generall pardon to all the company of Rebels in such a County, upon condition, that he that comes in and yeelds his sword, and takes at the Kings Pavilion a Ticket of his pardon, be free to goe home and enjoy the State of a good Subject, but they that stand out and refuse this grace, be after such a day pursued with fire and sword. They that submit, magnifie the amplitude of the Kings mercy, sorrow for such as obstinately stand out, justifie his Execution done upon stubborn, ungratefull Rebels. You think to win greater thanks to God, by amplifying his Grace upon one consideration of sparing some simply, but with prejudice to his Truth, proclamed to

to all. I think to winne greater thanks to God by amplifying his Grace upon another conſideration of ſparing all upon favorable conditions, according to the Goſpell, the moſt wiſe comprehenſion of the Grace, Mercy, Juſtice, and Truth of the Almighty. CAP. 12.

3. To the third particular I anſwer, for matter of glorying: let this Rule ſtand firme, *Qui gloriatur, in Domino gloriatur, let him that glorieth, glory in the Lord*, or let him not glory. Remember againe, that the gifts of God are either immediate, and proceeding from himſelfe alone, as prophecy, tongues, &c. or mediate, and ſuch as proceede from Gods Grace and Mans will together, as I have declared; of thoſe immediate gifts there is no glorying, the latter part of the Text is ſtrong, *What haſt thou, that thou haſt not received?* and if thou haſt received, why boaſteſt thou as if thou hadſt not received? here *accepiſſe* excludes boaſting over another whoſe *non-accepiſſe* hath been no fault of his, it having proceeded from the meere will of the giver. But for gifts mediate, as Faith and Repentance, and obedience in any particular duty, they muſt be conſidered as *Dona Dei*, and as *Debita à nobis*, as the gifts of God & as our duties; things neceſſary upon Gods

PART 3. Commandement, and upon perill of our Salvation: as they are gifts of God wrought in us by his Grace, preventing, helping, and ſtrengthning us, there is no glorying of them but in the Lord: So *Paul* gloryeth, 1 *Cor.*15.10. *Plus omnibus laboravi, yet not I, but the Grace of God with me, which Grace was not in vaine*, Phil.4.13. *I have the art both to abound and to want*, &c. *I am able to doe all things*, ἐν τῷ ἐνδυναμοῦντί με χριστῷ, *through Chriſt that ſtrengthneth me:* here alſo *accepiſſe* excludes glorying in a mans ſelfe. Againe, the ſame gifts conſidered as duties owing by us, and as proceeding from the will of man (yet helped by Grace) are no matter of glorying, becauſe they are due; S.*Paul* 1 *Cor.* 9.16. *Though I preach the Goſpel, I have nothing to glory of, for neceſſity is laid upon me, yea woe is me if I preach not the Goſpel:* So woe is to me if I beleeve not the Goſpel (doth the hearer ſay) *accepiſſe* is not the onely excluder of Glory, *debuiſſe* is as much: *Luk.*17.9. *Doth he thank that Servant becauſe he did the things that were commanded him? I trow not; So likewiſe We, When We have done all thoſe things which are commanded us, ſay, Wee are unprofitable Servants*; we have done that which was our duty to doe. What matter of boaſting is it for

for a man to have kept himſelfe from a detеſtable crime, whereinto another ruſhing, precipitated himſelfe to Hell? Yet I pray you doe not exclude all kinde of glorying, not that which Saint *Paul* names ſo, 2 *Cor.* 1. 12. ἡ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, &c. The *teſtimony of a good conſcience* is ſome comfort and ſome joy that he wanteth who hath an Evill conſcience. Let Innocency waſh her hands without a check of Vaineglory: Let *Samuel* call witneſſe of his Integrity, and *Nehemiah* record his owne good deeds, cap. 5. 15. *The former Governours before mee had beene chargable to the People, even their ſervants bare rule over them: but ſo did not I, becauſe of the feare of the Lord.* CAP. 12.

In generall I anſwer to theſe three Obiections: when things ſucceede well and proſperouſly unto us, whatſoever bee our naturall parts, whatſoever have beene our induſtry or our labour more than others, who is ſo voyd of piety or of underſtanding, that doth not aſcribe his good ſucceſſe unto God the Fountaine of all good, and the univerſall or principall cauſe of all happy events, who builds the houſe more than all that labour on it, who keeps the City above all that watch or ward, who gives more

to

PART 3. to the increaſe than all that plant or water: yet the Builder, the Watchman, the Planter, the Waterer, have their parts and offices, which being neglected the houſe is not builded, the City is betrayed, the Tree is unfruitfull. Becauſe ſome little thing is done by men, but nothing comparable to that great which is done by God, therefore the forme of the Saints rejoycing is thus conceived, *Not unto us O Lord, not unto us, but unto thy Name give glory*; that, *not unto us*, implies that ſomething hath beene done by us, and that mans corrupt heart is too ready to claime ſome glory to it ſelfe for it, but true Wiſdome and Piety ſoone removeth it, and ſaith, *Not unto us O Lord, but to thy Name give glory.*

Neither truly ſhould theſe poore things of the will of Man, whether wiſh or will, whether endeavour or labour, whether yeelding or obeying have been once named the ſame day that Gods Grace and Works are praiſed, or have beene pleaded or contended for in theſe diſputes had not there beene a neceſſity compelling thereunto; *Qui verò neceſſitate cogente vera de ſe bona loquitur, tantò magis veriùs humilitati jungitur, quantò & veritati aſſociatur*, ſaith *Bern. Serm. 20. in cœna Domini.* They have compelld mee, who under a colour of magni-

magnifying the grace of God, and bringing greater thankes to him, and of justly reproving them that have beene *Adulatores naturæ*, are turned themselves *Adulatores gratiæ*, so farre forth as by them Satan seeketh to subvert the Truth and righteousnesse of God, and to extinguish and destroy all Piety and Religion in Men, bringing into the World a stupid sloth for some, a remorselesse infidelity and impenitency for others, and an invincible desperation and hardnesse for other some, the naturall off-spring of that Doctrine that takes away all manner of freedome of will from men in matters of Salvation, that turnes the generall Promises of the Gospell into particular and private, that limits an especiall kinde of grace which is onely effectuall to a few secret ones by a direct decree, the rest being left destitute of true grace, though they be called by the word of the Gospell. CAP. 12.

These things I was warned of long agoe by *Melanchton*, before the name of *Arminius* was heard of here, in his common places, *cap. de Prædest. Removeamus à Paulo Stoicas Disputationes*, &c. Let us remove from S. *Paul* such Stoicall disputes, as overthrow Faith and Prayer, for how could *Saul* believe or pray, when he doubted whether the

PART 3. the promiſe belongd to him, or when that fatall Table of the Deſtinies had prepoſſeſſ'd him? *For it* is decreed that thou ſhalt be a caſtaway, &c. *And in the Chapter de lib. Arbitr. hee admits of their diſputation that ſay, Si nihil agit liberum arbitrium, &c.* If my Freewill doth availe nothing, in the meane time till I perceive that Regeneration you ſpeake of, wrought in me, I will be indulgent to my unbeliefe and other vitious affections. This Manichæan imagination is an horrible falſhood, and from that errour our mindes are to bee fetch'd off, and taught that Freewill doth availe much.

To conclude with reference to the queſtion de cauſa diſcriminis, the ſame grave Author there ſaith thus; Cum promiſſio ſit Univerſalis, &c. When as the Promiſe is Univerſall, neither are there in God contradictory wills, there is a neceſſity, ſome cauſe of this difference to bee in us, why *Saul* was rejected and *David* received; that is, of neceſſity in thoſe two there was ſome different Action. *But ſtill remember that this agere aliquid, & aliquam actionem, is not to be conceiv'd to be by meer naturall ſtrength but by the helpe of Grace.*

CHAP.

Chap. XIII.

Of Converſion under the termes of a new Creation, Regeneration, the firſt Reſurrection, &c.

THis Chapter is an anſwer to another Objection. There be that delight much in theſe Metaphors, rather than in the ſimple terme of Converſion: inferring hence that a man doth no more to his new Creation, than he did to his firſt, nor to his Regeneration than hee did to his Generation, nor to his Reſurrection from ſinne than *Lazarus* did to the raiſing of his dead body.

Hence proceeds that Doctrine of Mr. *Pemble* of Grace and Faith, p. 13. *That the ſeed of ſpirituall life, and the habits of Faith and Grace, (like a new Soule) are infuſed into men before they be ſo much as illuminated ſupernaturally, illumination going before the act of Faith, but not before the habit, or the grace of Sanctification in the Soule*; So hee. Hence Dr. *Taylor* upon that Text, 2 *Cor.* 5. 17. *Whoſoever is in Chriſt is a new creature*, infers, that *Grace cannot be reſiſted*, pag. 80. becauſe *no Creature can reſiſt his Creator in the creation thereof*, &c.

But

PART 3. But they might have beene pleased to have been advised,

1. That this leaneth too much to an *Enthusiasmus*, such as the judicious Divines in their suffrage doe disclaime, *p.* 48.

2. That in our spirituall Nativity, as in our naturall, there are many preparative dispositions, as the same Fathers say, *p* 42.

3. That Arguments taken from Allegories and Metaphors are weake and deceitfull, if they be extended infinitely, and beyond that to which the Scripture intendeth them.

4. That as Mr. *Beza* himselfe confesseth, 2 *Cor.*5. 17. here is an ἄυξησις, more than is strictly to bee taken, for that the new Creation extends not to the substance, but to the qualities of a man, else if wee presse the letter, wee may better defend a Transubstantiation in a mans conversion, than the Romanists can doe in the Sacrament of Christs Body; or wee may helpe with an Argument the absurd opinion of *Fla. Illiricus*, that *Originall sinne is the very substance of Man*: but we have learned better of *Chrysostome in* 3. *Johannis*, *Nativitatem hoc in loco, non secundùm substantiam, sed honorem & gratiam intelligi.*

5. They might have been advised that this ἄυξησις respecteth; First,

First, the Universality of the change in qualities to be so diffused over the whole Man, *ut non cognoscas eundem esse*, Chrys. in 2 Cor. 5. Hom. 11. *propter hoc & crassiore nomine vocat Resurrectionem (sive novam creaturam) ut multam nobis mutationem & varietatem ostendat.* That appeares by S. *Pauls* descriptions of the old and new Man, *Col.* 3. and by his parallels to this Text, Gal. 6. 17. *In Christ Jesus neither circumcision avayleth any thing, nor uncircumcision, but a new creature.* Gal. 5. 6. *In Christ Jesus neither circumcision, nor uncircumcision, but Faith that worketh by love.* 1 Cor. 7. *Circumcision is nothing, uncircumcision is nothing, but the keeping of Gods Commandements.* That's something; where this makes up a new creature, Faith that worketh by love, or the keeping of Gods Commandements. CAP. 13.

Secondly, It respecteth *the necessity* of this change; *except a man be borne againe*, &c. *Joh.* 3. first, in opposition to our first birth from *Adam*, by which wee are all sinners, and excluded out of the Kingdom of God. But by Faith in Christ wee become to be in him as in a second *Adam*: and have from him righteousnesse and holinesse, as reall, and avayleable to our entrance into the Kingdome of God, as our being borne of

PART 3. of *Adam* was avaylable to our excluding thence.

Next, in opposition to the *Jewes* boasts of being the children of *Abraham*, as if that were enough to righteousnesse and happinesse; but if they be not borne againe by another birth, and that of God, *Joh.*1.13. they may be the children of the Devill, *Joh.* 8.44.

Thirdly, It respecteth the necessity of a *divinum & supernaturale principium*, from whence this change must flow, else there is no hope for us ever to bee converted: Therefore, the Apostle having said, *Old things are past away, behold all things are become new*, addeth, vers.18. *and all things are of God, &c. for it is hee that made us and not we our selves* in both creations, *Psal.*110. and wee are therefore πόιημα τῦ θεῦ, Gods *Manufacture created in Christ Jesus unto good workes*, Eph.2.10.

6. But now as to the manner and many circumstances; each Creation and Generation hath its proper and peculiar manner; for *hee that made us without us, will not save us without us*, as is alledged out of S. *Augustine*.

There, the change is *à non ente ad ens*, here, *à non tali ad tale*.

There, ina rude Masse; here, in a Creature

ture already living, reasonable, moving. CAP. 13.

There, God wrought immediately, here, by meanes.

There, was never Creature heard say, Create me, renew mee O Lord: here one is heard crave, *Psal.* 51. *Create in mee a cleane heart O God, & renew a right spirit within me.*

There, it was never said to a Creature, make thy self: here it is said, *Make you a new heart and a new spirit, for why will you die O house of Israel*, Ezek. 18. 31. Jer. 4. 4. Eph. 5. 14.

There, was never any Creature blamed that was not made, nor reproved for being as it is: but here, to keepe on the old man, and not to put on the new, is imputed as a notorious fault in them that professe Christ Jesus. and the Gospel.

For this matter see if you please Doctor *Jackson* of *justifying Faith*, *Sect.* 3. *cap.* 1. 279. *& deinceps*; Unlesse you be sick of the disease of these times, which is one among others more, that *Nazianzen* saith was the sicknesse in his times, *in Apologetico*: *Malos autem & bonos, non ex moribus, neque ex conversatione, sed ex partibus judicamus, & ea quæ placebant hodiè in aliquo, crastinò, si fuerit partis alterius, displicebunt: & qui laudabatur hesternò, culpabitur hodiè*: That is, *wee estimate Good and Bad men, not from their manners, nor for their*

PART 3. *converſation, but by the faction* they take; *and thoſe things which this day did pleaſe in ſuch a man, to morrow if hee turne on the other ſide, wil be diſliked, and he that was prayſed yeſterday, ſhall be faulted to day.*

CHAP. XIV.

The Sum of the Doctrine of Grace and Free-will.

IN the yeare of the Lord, 1543. 35. *H.* 8. ſome three yeares before his death, there was publiſhed a Booke by the King, made by the Clergy, ſeene and very well liked by the whole Parliament, intituled, *A neceſſary Doctrine, and erudition for any Chriſtian man, &c.* In which Booke there is a Declaration of the Article of *Freewill*, with the underſtanding whereof and ſome other points, the heads and ſenſes of the People in thoſe dayes were much imbuſied and travelled, ſaith the Preface. This Declaration I have tranſcribed wholly, not to preſſe the Reader with the authority of this Booke, for there are therein ſome few things of the error of former Times, although the Authors rejoyce in God, and that worthily, for the light and knowledge

ledge then manifeſted, in compariſon of the darkneſſe and ignorance of the former Times: But firſt to make uſe of the cautelous Expreſſion, and Declaration of this Article, compoſed by the beſt and ſoundeſt judgements of that Time; and ſecondly, what was the laſt and immediate Doctrine in this point that went before our Articles and Homilies in the beginning of *Edw. 6.* and finding that Doctor *Cranmer* and ſome others were of the Clergy, in both Kings Reignes, and likely to have had their heads and hands in both theſe workes, it may well be preſumed, the difference not to be much in any matter of moment: Let it not bee troubleſome then for you to reade, that which was not tedious for me to write. CAP. 14.

The Article of Freewill.

The Commandements, and threatnings of Almighty God in Scripture, whereby Man is called upon, and put in remembrance what God would have him to doe, moſt evidently doe expreſſe and declare that Man hath Free-Will alſo now after the fall of our firſt Father Adam, *as plainly appeareth in theſe places following.* Bee not overcome of evill, *Rom.* 12. Neglect not the Grace that is in thee.

PART 3. 1 *Tim.*4. Love not the World, 1 *Joh.*2. If thou wilt enter into life, keepe the Commandements, *Mat.* 19. *which undoubtedly ſhould bee ſaid in vaine, unleſſe there were ſome faculty or power left in Man, whereby he may by the helpe and Grace of God (if hee will receive it when it is offered unto him,) underſtand his Commandements, and freely conſent and obey unto; the which thing of the Catholick Fathers is called* Freewill: *which if wee will deſcribe, wee may call it conveniently in all Men*, A certaine power of the Will joyned with Reaſon, whereby a reaſonable Creature, without conſtraint in things of reaſon, diſcerneth and willeth good and evill, but it willeth not that good which is acceptable to God, except it be holpen with grace; but that which is ill, it willeth of it ſelfe. *And therefore other men defined Freewill in this wiſe*, Freewill is a power of Reaſon and Will, by which Good is choſen, by the aſſiſtance of Grace, or Evill is choſen, without the aſſiſtance of the ſame.

Howbeit the ſtate and condition of Freewill was otherwiſe in our firſt Parents before they had ſinned, than it was either in them or their poſterity after they had ſinned: for our firſt Parents Adam *and* Eve, *untill they wounded and overthrew themſelves by ſinne,*

had

had ſo in poſſeſſion the ſaid power of Freewill, by the moſt liberall Gift and Grace of God their Maker, that not onely they might eſchew all manner of ſinne, but alſo know God and love him, and fulfill all things appertaining to their felicity and wealth. For they were made righteous and to the Image and Similitude of God, having power of Freewill (as Chryſoſtome *ſaith) to obey and diſobey: So that by obedience they might live, and by diſobedience they ſhould worthily deſerve to dye. For the wiſe Man affirmeth that the ſtate of them was of that ſort in the beginning, ſaying thus, Eccluſ.*15.*v.*14,15. God in the beginning did create Man, and left him in the hands of his owne counſell; If thou wilt, to keepe the Commandements, and to performe acceptable faithfulneſſe. CAP. 14.

From this moſt happy eſtate, our firſt Parents falling by diſobedience, moſt grievouſly hurt themſelves and their poſterity: For beſides many other evills that came by that tranſgreſſion, the high power of mans Reaſon and Freedome of will were wounded and corrupted, and all Men thereby brought into ſuch blindneſſe and infirmity, that they cannot eſchew ſinne, except they be illuminated and made free by an eſpeciall Grace, that is to ſay, by a ſupernaturall helpe, and working of

PART 3. *the Holy Ghoſt, which although the goodneſs of God offereth to all Men, yet they only enjoy it, which by their FreeWill doe accept and embrace the ſame. Nor they alſo that bee holpen by the ſaid Grace, can accompliſh and performe things that be for their wealth, but with much labour and endeavour: So great is in our nature the corruption of the firſt ſinne, and the heavy burden bearing us downe to evill. For truly albeit the light of reaſon doth abide, yet it is much darkned, and with much difficulty doth diſcerne things that be inferiour and pertaine to this preſent life, but to underſtand and perceive things that be ſpirituall, and pertaine to the everlaſting life, it is of it ſelfe unable. And ſo likewiſe, although there remaine a certaine freedome of Will in thoſe things, which doe pertaine to the deſires and workes of this preſent life, yet to performe ſpirituall and heavenly things, Freewill of it ſelfe is inſufficient: and therefore the power of Mans Freewill being thus wounded and decayed, hath neede of a Phyſician to heale it, and an helpe to repaire it, that it may receive light and ſtrength whereby it may ſee, and have power to doe thoſe Godly and ſpirituall things, which before the fall of* Adam, *it was able and might have done.*

To this blindneſſe and infirmity of mans Nature, proceeding of originall ſinne, the Prophet

phet David *had regard, when he desired his* CAP. 14.
eyes to be lightned of Almighty God, that he might consider the marvelous things that be in his Law, *Psal.* 119. 18. *and also the Prophet* Jeremy *saying*, Heale me O Lord, and I shall be made whole, *Jer.* 18. *Saint* Austin *also plainly declareth the same, saying*, We conclude, that Freewill is in Man after his fall, which thing who so denyeth is not a Catholick man: but in Spirituall desires and works to please God, it is so weak and feeble, that it cannot either begin or performe them, unlesse by the Grace and helpe of God it be prevented and holpen. *And hereby it appeares that Mans strength and Will in all things which be healthfull to the soule, and shall please God, hath need of Grace of the holy Ghost, by which such Spirituall things be inspired into men, and strength and constancie given to performe them, if men doe not wilfully resist the said Grace offered unto them.*

And likewise, as many things be in the Scriptures which doe shew Freewill to be in man, so there be no fewer places in Scripture, which doe declare the Grace of God to be so necessary, that if by it Freewill be not prevented and holpen, it can neither doe nor will any thing that is good and Godly. Of which sort be these Scriptures following; Without

PART 3. me ye can doe nothing, *Iohn* 15. No man commeth unto me except it be given him of the Father, *Iohn* 6. We be not ſufficient of our ſelves, as of our ſelves, to think any good thing, 2 *Cor.* 3. *According unto which Scriptures, and ſuch other like, it followes, that Freewill before it may think or will any good thing, muſt be holpen by the Grace of Chriſt, and by his Spirit be prevented, and inſpired, that it may be able thereto; And being ſo made able, may freely thenceforth work together with Grace, and by the ſame ſuſtained, holpen and maintained, may doe and accompliſh good workes, and avoid ſinne, and perſevere alſo, and increaſe in Grace. It is ſurely of the Grace of God onely, that firſt we be inſpired and moved to any good thing: but to reſiſt temptations, and to perſiſt in goodneſſe, and goe forward, it is both of the Grace of God and of our Freewill and endeavour. And finally, after we have perſevered to the End, to be crowned with glory therefore, is the gift, and mercy of God, Who of his bountifull goodneſſe hath ordained, that reward to be given after this life, according to ſuch good works as be done in this life by his Grace.*

Therefore men ought with much diligence and gratitude of mind, to conſider and regard the inſpirations and wholſome motions of the Holy Ghoſt, and to embrace the Grace of God, which

which is offered unto them in Chriſt, and moveth them to good things. And furthermore to goe about by all meanes to ſhew themſelves ſuch, as unto whom the Grace of God is not given in vaine; and when they doe feele that notwithſtanding their diligence, yet through their owne infirmity, they be not able to doe that they deſire, then they ought earneſtly, and with a fervent devotion, and ſtedfaſt faith, to aske of him who gave the beginning, that he would vouchſafe to performe it, which thing God will undoubtedly grant according to his promiſe to ſuch as perſevere in calling upon him, for he is naturally good, and willeth all men to be ſaved, and careth for them, and provideth all things by which they may be ſaved, except by their owne malice they will be evill, and ſo by righteous judgement of God periſh and be loſt. For truly men be to themſelves the Authors of ſinne, and damnation, God is neither Author of ſinne, nor cauſe of damnation. And yet doth he moſt righteouſly damne thoſe men, that doe with vices corrupt their Nature, which he made good, and doe abuſe the ſame to evill deſires, againſt his moſt holy Will: wherefore men be to be warned, that they doe not impute to God their vice or their damnation, but to themſelves, which by Freewill have abuſed the Grace and benefits of God. CAP. 14.

All

PART 3. *All men alſo be to be moniſhed, and chiefly Preachers, that in this high matter, they looking on both ſides, ſo attemper and moderate themſelves, that they neither ſo preach the Grace of God that they take away thereby Freewill: nor on the other ſide, ſo extoll Freewill, that injury be done to the Grace of God.*

In horum numero me quoq; cupio inveniri. (Nazianzen. in Apolog.)

Thus was it determined in that age, from which I wiſh there had beene no declining neither to the right hand, nor to the left.

Here is no Freewill to ſpirituall good without Grace.

Here is no Grace ſo prepotent but may be diſobeyed.

Here is enough for the praiſe of Gods Grace, and for convincing of mans ingratitude.

This booke is alleged by Doctor *Ward* in his determination, *Omnes infantes baptizati proculdubio juſtificantur*, as agreeing with the Doctrine of our Liturgie in the baptiſme of Infants, ſhewing that our Reformers had a reſpect to the Doctrine lately before publiſhed.

CHAP.

CHAP. XV.

Of Perſeverance.

THe next worke of the Divine Providence executing the decree of his Predeſtination, is to preſerve and continue the Called and Converted in that State of Regeneration and Sanctification unto the End, it being our aſſured Confidence, That *he which hath begun a good work in us, will finiſh it,* ἐπιτελέσει, will hold it out to the End, *Phil.* 1. 6. yet about this work there was much Diſpute; I, by ſearching for the true State of the queſtions, will endeavour to ſhorten it.

1. I take it there is no queſtion, Whether there be a ſpeciall gift or Grace called *Perſeverance*, like to the gift of Faith, Charity, Patience, Chaſtity, or the like, for *that* a man may as ſafely deny, as that there is a Grace of Beginning, ſeeing *Perſeverance* is but the continuing and abiding in the ſame Graces of Faith, Charity, &c. So long as I confeſſe that by the protection, government, Viſitation, and ſupportance of Gods Grace, all gifts given by God, are by him continued, and preſerved from loſſe or from decay.

2. There

PART 3. 2. There is no queſtion, that without the Grace, Protection, preſervation of God, no man of himſelfe alone is able to continue in the midſt of ſo many aſſaults of Satan, the World, and the Fleſh.

3. There is no queſtion, that the Elect doe finally perſevere in Faith and Sanctification, for whoſoever perſevereth not, by that ſelfe-ſame not-perſevering he is declared to be none of the number of the Elect; Election according to my fifth opinion preſuppoſing an infallible foreknowledge of finall perſeverance; if *there be any ſuch*, (as Doctor *Carlton* late Biſhop of *Chicheſter* ſaith) *as maintaine that the Grace of Predeſtination or Election may be loſt, I have no acquaintance or confederacy with them.*

4. The queſtion is not, about every beleever, for all confeſſe, that ſome beleevers of ſome kind or degree of Faith, may loſe it: Nor is it, whether a beleever not perſeveing doth loſe all Graces at once, or all at laſt, it being confeſſed that he may keep many, bywhich yet he cannot be ſaved, and may loſe thoſe that be eſſentially neceſſary to Salvation: as *fides mentis* may abide with an evill Conſcience, when *fides cordis* cannot, but is loſt by mortall ſinne.

5. But the queſtion is of a beleever whoſe *Faith*

Faith worketh by love, whether it may be loſt; and it is the ſame queſtion which heretofore was wont to be diſputed in theſe termes, *An Charitas amitti poterit?* and is handled at large by *Gratian de Pœnitentia, diſtinct. ſecunda*, where the diſtinction of Charity is into {*Inchoatam*, *Perfectam*} {begun, and perfect; planted and radicated; and ſo may Faith be diſtinguiſhed (as often in the Goſpell) into *weake* and *ſtrong*, *little Faith* and *great Faith*, &c. Now the Queſtion is not, of great, ſtrong, rooted, perfect Faith and Charity, whether it may be loſt? but of weak, green, tender, yet true and *Salvifica*, ſuch as would ſave if it were held, or if a man did depart his life in it, whether this be not many times loſt? Such as was *Peters* Faith before Chriſts paſſion, when he feared to confeſſe Chriſt at the voice of a Damoſell; but after the Spirit given in *Pentecoſt*, his Faith and Love were ſo corroborated, *ut vires perſequentium cæſus deſpiceret, & Redemptorem ſuum libere inter flagella prædicaret*, as it is there *cap.* 15. out of *Gregory* in *Ezek. hom.* 15. CAP. 15.

6. Laſtly, a double queſtion may be put, 1. Of thoſe that are not Elected, whether there be not many of them that attaine to true

PART 3. true Faith, true Repentance, Juſtification and Sanctification, wherein they perſevere not to the End, but loſe them, and ſo periſh.

2. Of thoſe that are Elect, whether God permit not them ſometimes to fall into hainous ſinnes, as Adultery, Murther, or the like? and if ſo, then what their eſtate is while they are in thoſe ſinnes, untill they actually repent? whether they be ſtill juſtified, or in ſtate of Salvation? For the *Perſeverance* of the Elect may be conceived to be of two ſorts or degrees; either continued without interruption, by a conſtant holding of Faith and a good Conſcience from the beginning to the End, which is rare: Or with interruptions, and falls, and riſings againe, and renewings by repentance, finally Faith to deliver their Spirits into the hands of God, which is ordinary.

CHAP.

Chap. XVI.

Of the Faith of ſuch as perſevere not, or of thoſe that are not elect.

For the affirmative part in the firſt Queſtion, I bring but two Texts of Scripture, *Mat.* 24. 13. & *Ezek.* 18. 21. The firſt *hath the Promiſe of Salvation to him that continueth to the end:* Out of which I collect two things: 1. That he to whom Salvation is promiſed if hee continue, is in the right in which hee ſhould continue; is not onely begun and muſt adde or increaſe, but is ſo ripe and ſo perfect (as I may ſay) as if hee but hold out ſuch to the end, hee ſhall be ſaved. 2. That hee who by the Promiſe of Salvation is excited to perſevere in Faith, or in Love, is ſuppoſed poſſible to wax cold in love, or to deny the Faith, and embrace this preſent world.

Theſe Inferences ſeemed ſtrong to S. *Bern. Ep.* 42. diſputing this very queſtion; Si omnes qui habent charitatem, &c. *If all ſuch as were endued with love, had perſeverance in love, our Lord in vaine admoniſhed his Diſciples, To continue in love: for if either as yet they did not love, hee ought not to ſay, Continue, but Bee in love; or if they did love already,*

PART 3. *already, there was no neede for him to admonish them of Perseverance, whereof they could not be deprived according to some Mens Opinion.* And a little before: Hi radices non habent, &c. *These Men have no root, who for a while believe, and in time of temptation fall away; Whence and whither doe they fall? Even from Faith to Unbeliefe? I aske furthermore, could they have beene saved in that Faith, or could they not? If they could not, what prejudice is it to their Saviour, what joy to the Tempter, that they fall from thence where there was no Salvation?* It seemed to S. *Jerome* a good Argument which is taken from admonitions, against *Jovinian, lib. 2.* S. *John* exhorteth, *Filioli, custodite vos à simulacris; Si omnis qui natus est ex Deo, non peccat, & à Diabolo tentari non potest, quomodo præcipit ut caveant ne tententur?*

The answer that some rest in, that Exhortations, Precepts and Promises are the meanes whereby Perseverance is upheld, is against themselves, unlesse these were infallible meanes; for seeing the Obedience to Exhortations and Precepts is in Man who failes, these meanes doe often faile: The sixth and seventh Commandements were knowne to *David*, as meanes to hold him back from his two sinnes, but they failed through him: So *Peters* warning of his denyall

denyall, was a meanes to humble his confidence in himselfe, and to have perswaded him to beware of putting himself into danger, but he took not warning. CAP. 16.

Neither is that answer to purpose, That in regard of our weakneſſe wee may easily fall, and meanes must be used for our support, but in regard of Gods Election, and Christs Intercession, wee cannot but stand fast: for wee now treat of those, whom it is yet uncertaine whether the Election of God have embraced them or no: Or howsoever if any one or two meanes be infallible, wee may be secure, all other supplies are superfluous: If two pillars be strong and sure to beare up such an house as *Sampson* was in with the *Philistines*, what neede other supporters beside?

The second *Text* of Scripture is that of *Ezek.* 18. 21. 26. 27. which by no evasion can be avoyded, if the comparison there betweene a righteous man and a wicked be well observed: for deny you any-wise that a righteous man can turne away from his righteousnesse and dy; and I will deny likewise that a wicked man can turne from his wickednesse and live; and so we shall *solvere Scripturas*, make voyd the holy Word of God; if a supposition putteth nothing in the one, it putteth nothing in the other:

PART 3. if the wicked there whom the Text ſpeakes of, be truly and Legally a wicked man, then the righteous there is truly and Evangelically a righteous man, for Legally righteous the Scripture knowes but one: if it bee ever ſeene that a wicked man turnes from his wickednes and lives, then it may as well be ſeene that a righteous man turnes from his righteouſnes and dyes.

To theſe places I finde no anſwer made by our Divines at *Dort*, from whom I hoped for ſatisfaction in all things: but to divers others as, *Heb.6.4,5.* & 2 *Pet.2.* and ſuch like, they frame this anſwer; That ſuch places ſpeake of initiall and precedaneall degrees of Faith, not of true juſtifying Faith; men but entred a little may goe back, but not they that have attained unto true Faith: yet ſuch beginners ſay they, are to be counted in the viſible Church for true believers and juſtifyed perſons. Of theſe reverend Doctors give mee leave to demand; 1. If they be to be taken for juſtifyed perſons, by what ſhall we know theſe things mentioned in the *Texts*, which they will have to be onely the *initia* and precedent diſpoſitions to Faith, not true Faith? 2. If theſe bee but *initia*, what have they more or better to give to a true Believer, than to have *taſted of the good Word*

of

of God, and of the powers of the World to come, Heb. 6. And to be *purged from his old sinnes*, 2 Pet. 1.9. *To have escaped the pollutions of the world*, 2 Pet. 2.20. *To have the strong man armed that kept the house, to be cast out by a stronger*, Luke 11. 22. if these be the lowest and first gifts of the Spirit, what bee the highest and the last? words of sense, as Tasting, Hearing, Seeing, are not used in the Scriptures to expresse a little superficiall conceit of things Spirituall, *quasi primoribus labris gustasse*, but rather the full, clear, certaine, deepe apprehension of them. See *Job* 34.3. *Psal.* 34.9. *Joh.* 6.40. *Joh.* 8.56.47. *Et alibi passim.* CAP. 16.

From hence it is, that the renewing of these men againe by Repentance is so hard, or impossible, that fell from so great an height, whereas to be renewed after lesser faults is ordinary: How will these Divines of the Schoole satisfie weake ones, and our common Christians of the Country, in whom they shall not finde so much as these things which they call *initialls*? how will they perswade them, that they are in the state of Regeneration, and have that justifying Faith, whereof they say Believers may be assured, or will they exclude them out of the rank of Believers?

3. I oppose S. *Augustines* judgement in this,

PART 3. which muſt not bee refuſed by any replyer, *De corrept. & grat. cap.* 8. Mirandum eſt quidem, multumque mirandum, &c. *It is to be wondered at, and very marvelous, that God ſhould not give Perſeverance to ſome of his Children, whom hee hath Regenerated in Chriſt, and to whom hee hath given Faith, Hope and Love; when as he forgives ſo great wickedneſſe to other ſtrange Children, and makes them his Sonnes by conferring his Grace upon them, &c.* The thing that S. *Auguſtine* admireth, is, Cur illos Deus, &c. *Why God ſhould not then ſnatch away thoſe his children, which have lived faithfully and godlily, out of the danger of this preſent life, leſt their evill inclinations ſhould worke a change in their mindes.* And hee refers this to the inſcrutable judgements of God, moſt wiſely and holily: But his Opinion is, that if theſe men had dyed in that time when they lived juſtly and piouſly, they had beene ſaved, therefore their faith was more than begun, they were more than ſeeming Chriſtians, they were truly juſtifyed and ſanctifyed, and then fit for the Kingdom of Heaven.

4. Laſtly, I maintaine and preſcribe this to be the publike Doctrine of the Church of *England*, by Law eſtabliſhed: and firſt, Heare King *Henries* Proteſtations in the Booke before praiſed; In the Article of Juſti-

Justification. *If after our Baptisme it chance us by our Spirituall enemies to be overthrown, and cast into mortall sinne, then is there no remedy, but for the recovery of our former estate of justification, which wee have lost, to arise by Penance, wherein proceeding in sorrow and much lamentation for our sinnes, &c. we must have a sure trust and confidence in the Mercy of God, that for his Son our Saviour Christs sake, he will yet forgive us our sinnes, and receive us into his favour againe, and so being thus restored to our Justification, we must goe forward in our battaile aforesaid.* Againe a little after: *And it is no doubt, but although we be once justified, yet we may fall therefrom by our own Freewill, and consenting to sinne, and following the desires thereof. For albeit the house of our conscience be once made cleane, and the foule spirit be expelled from us in Baptisme or Penance, yet if wee wax Idle, and take not heed, hee will returne with seven worse spirits, and possesse us againe.* CAP. 16.

This I allege not for it selfe, but for the affinity our 16. Article made in *Edw. 6.* hath unto it, as a Child of the same Fathers.

Article 16. *Of Sinne after Baptisme.*

Not every deadly Sinne willingly committed after Baptisme, is Sinne against

PART 3. *the Holy Ghoſt, and unpardonable, wherefore* { *The place for penitents, Artic. Edw. 6.* / *The grant of repentance Artic. Eliz.* } *Is not to be denyed to ſuch as fall into Sinne after Baptiſme. After wee have received the holy Ghoſt, we may depart from Grace given, and fall into ſinne, and by the Grace of God we may riſe againe, and amend our lives. And therefore they are to bee condemned which ſay, They can no more Sinne, as long as they live here, or deny to ſuch as truly repent* { *Place of forgiveneſſe, Eliz.* / *The place for Penitents, Edw. 6.*

This *Article* my Opponents would bee well contented it had nought againſt them, though it were not for them: But I hope to evince it to be ſo far againſt them, that while it ſtandeth they muſt needs be Heterodox in the Church of *England*, that preach or publiſh that Opinion which is now ſo prevalent every where. This I ſhall doe by three wayes.

1. By the Conceſſion and Confeſſion of their own friends that have complained of this *Article*.

2. By Analyſing the Propoſitions, and ſcanning the Literall and Grammaticall ſenſe, to which wee are bound to keepe us, both

both by the Law of learning, and by the Declaration of K. *Charles* prefixed to our Articles. CAP. 16.

3. By Paralleling our 16th with the 12th Article of the *Augustane* Confession, from whence it was taken, and with other Doctrine of our Church in the Booke of Homilies.

1. For the first: The Authors of the *second admonition to the Parliament*, pag. 43. lin. 30. doe accuse some Bishops then as suspected of the Heresie of *Pelagius*, and *for Freewill not onely they are suspected* (say they) *but others also.* (Then they adde) *And indeed the Booke of Articles of Christian Religion speaketh very dangerously of falling from Grace, which is to be reformed, because it too much inclineth to their Error.* So they. There were then some Bishops that held this Error of falling from Grace, as it was counted by these Authors, who count also the Article too much inclining to their error. But a wiser & learneder man than they, in the Conference at *Hampton* Court, 1. *Jacobi*, made it his first motion, pag. 24. *That the Articles of Religion concluded* 1562. *might be explained in some obscure places, and enlarged where some things were defective:* for example, whereas Article 16. the words are these, *After wee have received the Holy*

PART 3. *Ghoſt we may depart from Grace. Notwithſtanding the meaning be ſound,* (ſaith hee,) *yet he deſired, that becauſe they may ſeeme to be contrary to the Doctrine of Gods Predeſtination and Election in the* 17th *Article, both thoſe words might be explained, with this or the like addition*, yet neither totally nor finally. So then, if this Article did not ſpeake dangerouſly of the falling from Grace, and ſeeme to contradict the 17th Article, this motion was needleſſe. And in truth ſo it was, and ſo judged, for nothing was done to the explaining or enlarging of the Article; neither is there any contradiction betwixt the 16th and 17th Articles; and the addition of *finally & totally*, would have quite ſubverted, not have explained, the ſenſe and ſcope of the whole, as I will demonſtrate in the two places.

2. For the ſecond way, by Analyſing the Propoſitions, &c. thus I proceede: The Title is of *Sin after Baptiſme*: Cleerly it is not the ſcope of any part of this Article (as ſome would have it) to define and declare that all men doe ſinne, even thoſe that are Baptized and borne againe in Chriſt, for this was done already in the next precedent Article, *Chriſt alone without ſinne, &c. But all wee the reſt, although Baptized, and borne againe in Chriſt, yet offend*

offend in many things. This need not to be said againe. But the scope of this, is to define something about the measure, degree, demerit of sinne after Baptisme, and to condemne the excesses and extremities of Opinions in this point, some aggravating this sinne too much, some extenuating it, and making of it too little: for these there be here two Propositions definitive, and two Conclusions derived out of the Definitions. CAP. 16.

1. Against the extreme rigour of *Novatus, Not every deadly sinne willingly commited after Baptisme, is sinne against the Holy Ghost, and unpardonable.* There is the first definition: The Conclusion hence is, *wherefore the grant of Repentance is not to be denyed unto such as fall into sin after Baptisme,* and therefore they are to be condemned which *deny place of forgivenesse to such as truly repent:* This is a mitigation of one excesse and rigor of Opinion, and a stay to weak ones and fearfull.

2. The second Proposition is, *After we have received the Holy Ghost, We may depart from Grace given, and fall into sinne, and by the Grace of God we may rise againe and amend our lives.* This is the Definition: The Conclusion hence is, Therefore they are to be condemned that say, *They can no more sin*

PART 3. *ſin as long as they live here.* This is againſt another extremity of certaine *Anabaptiſts*, that dreamed of ſuch a perfection as of not ſinning; and of other *Anabaptiſts* (for there was an 100. confuſions among them,) that eſteemed all manner of foule actions done by them that had received the Holy Ghoſt, to be in them no ſinnes, or not to be reckoned ſo; to whom our men incline that hold, no ſinnes in the regenerate to impeach their juſtification, or ſtate of Salvation: which this branch of the Article doth directly oppoſe, ſaying, *that they which doe ſo fall or ſinne, are departed from Grace, and need to riſe againe by Repentance.* Now for amending or explaning theſe termes, if it ſhould be done as King *James* left it to be conſidered, *pag.* 30. of the aforeſaid Conference, by putting in the word (*Often*) or the like, (*We may often depart from Grace*, or *we may depart farre from Grace*,) This, I think would little content them, ſince the *Pſalme* ſaith, 73. 27. *Ecce qui ſe elongant à te, peribunt; ſuccidis omnem fornicantem à te.* But if the amendment were made by putting in, *We may depart from Grace, yet neither finally nor totally*, then this alſo had beene a clauſe of Mitigation, and had not pinched them a whit againſt whom it was provided, nay, it had

had made this propoſition all one with the former; for what difference is there between theſe two, *Every deadly ſin willingly committed after Baptiſme, is not ſin againſt the holy Ghoſt*, (and) *After we have received the holy Ghoſt, we may depart from grace, but not finally or totally*, ſeeing this is true, that the ſinne againſt the holy Ghoſt is no other than a totall or finall departing from Grace? And whereas the *Deane of Pauls* uſed this exception of *Finally* and *Totally*, *pag.* 41. of the Conference; he doth it of thoſe that are called according to the purpoſe of Gods Election, and not of all that are called or juſtified. But our 16. Article ſpeaketh not of the Elect onely, for it ſaith, *We may riſe againe by the grace of God*; whereas if it ſpake onely of the Elect, it muſt have ſaid, *We ſhall riſe againe by the grace of God*: and ſo muſt they that would have put in, *not finally, nor totally.* CAP. 16.

Neither doth the 17. Article treating of Gods Election any thing contradict this 16. as Dr. *R.* feared; for although it affirmeth that all *predeſtinate to life are called and juſtified, &c.* yet it doth not ſay that all that are called and juſtified, and made the ſons of God, be predeſtinate to life, becauſe Perſeverance to the End is preſumed, where Gods purpoſe is predeſtinating to life.

PART 3. life. But that Article we shall also cleare, and shew the consisting of these two full well without contradiction.

Thus of the Article in Branches and Propositions; now let me note something out of words and termes: First, here is admitted and yeelded, that after Baptisme we may sin willingly. Secondly, that such a sin is a deadly sin, in phrase of the Fathers, and in the sense of *Melanchton, Loco de discrimine peccati mortalis & venialis.* 3. That this sin is not sin against the holy Ghost, but neere it, great, and fearfull, else it need not have been severed from it, and a stay made for scrupulous and timorous consciences, and to the severity of the rigorous. 4. That though such a sinne be pardonable, yet it requireth great, deep, bitter repentance, in a manner such as the ancient Church required in the solemne reconciliation *lapsorum*, to obtaine pardon of God. 5. That the phrase *to depart from grace*, is not diminutive, nor a mitigation, but an aggravation of the sin; That after the holy Ghost received, a man should depart from grace given, is a grievous thing. *In hoc enim quisq; peccator fit culpabilior, quo est Deo acceptior*, saith the *Master, li. 4. distin. 16. A.* Jer. 17. 5. *Cursed be the man whose heart departeth from the Lord.* 6. That there is a depar-

departure from Grace in the heart of him that hath received the holy Ghost, before he fall into sin actuall or mortall, a departure from Grace as from a light and guide, from an help and strength, a departure from God, *à quo non locorum spatiis, sed voluntatis aversione disceditur*: Aug. de genes. ad literam, 8. 12. *Poterat David retinere Spiritum Sanctum, & ab eo adjutus fuisset, nisi volens eum excussisset, & volens aluisset incendium in animo ortum.* Melanct. *de discrimine peccati.* And this is formost ever, Man forsaking God, or departing from him, before God forsakes Man, or departs from him; for *there is a departing of God from Man*, as a punishment and fruit of sin committed; and of this many speak when they reason *de amissione gratiæ, &c.* Our opponents perhaps will grant the first, that man sinning mortally departs from Grace, but God for all that departs not therefore from man, nor doth he take away his gifts of faith, or hope, or charity. To this let *Aquinas* answer, 2a. 2æ. 24. 12. in C. *Sed charitas cum sit habitus infusus, &c. But Love, being an infused habit, depends on the Action of God infusing it, who in the giving and preserving of love is like the Sun in the illightning of the Aire: and therefore, as the light in the Aire would cease presently, if* CAP. 16.

there

PART 3. there were any impediment to hinder the illumination of the Sun; so love presently is extinct in the Soule by the interposition of some obstacle that hinders Gods influence of love from comming into the Soule. But 'tis manifest, every mortall sinne, that is contrary to Gods Commandements, is such an obstacle of hindring the foresaid influence, because by that very act man chuseth sinne, and prefers it before Gods love, &c. Whereby it followes, that presently by one Act of mortall sinne, the habit of love is lost.

3. My third way to come to the true meaning of our Article, was to parallel it with the twelfth of the *Augustane* Confession, &c.

Art. 12. *Augustana Confess.*

De pœnitentia docent, quod lapsis post Baptismum contingere possit remissio peccatorũ quocunq; tempore cum convertuntur: Et quod Ecclesia talibus redeuntibus ad pœnitentiam, absolutionem impertiri debeat.

Art. 16. *Anglicane Confess.*

Not every deadly Sin &c. is unpardonable, wherefore the grant of repentance is not to be denyed to such as fall into Sin after Baptisme.

Damnant

Damnant Anabaptistæ, qui negant semel justificatos posse amittere Spiritum Sanctum. Item, qui contendant quibusdã tantam perfectionem in hac vita contingere, ut peccare non possint. Damnantur & Novatiani, qui nolebant absolvere lapsos post Baptismum reduntes ad pœnitentiam.

After we have received the holy Ghost, we may depart from Grace, and fall into sinne, &c. Therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny place of forgiveneſſe to such as truly repent. CAP. 16.

What need many words? there is nothing more cleare than that this is the Doctrine not onely of the Church of *Rome*, from which our first Reformers desired not to depart, but where it had departed from Scripture and Antiquity: But also of the Churches of upper *Germany* and of *Denmark*, with which ours kept most conformity: So that the *Calvinists* are singular and alone in their Opinion.

Other doctrine of our Church of like nature to this, is found in the booke of Homilies, especially in that which is intituled, *Of declining from God*, in the Table, and

PART 3. and of *Falling from God*, in the booke: Out of the firſt part whereof I tranſcribe but this ſentence, *pag.* 54. *For whereas God hath ſhewed to all men that truly believe his Goſpell, his face of Mercy in Jeſus Chriſt, which doth ſo lighten their hearts, that they (if they behold it as they ought to doe) bee transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and be faſhioned to him in all goodneſſe requiſite to the children of God: So, if they after doe neglect the ſame, if they be unthankfull unto him, if they order not their lives according to his doctrine and example, &c. He will take away from them his Kingdome, his holy word whereby he ſhould riegne in them.*

Out of the ſecond part thereof I tranſcribe this ſentence, pag. 57. *God will take from them the teaching of his holy word, ſo that they ſhall be no longer of his Kingdome, they ſhall be no longer governed by his holy Spirit, they ſhall be put from the grace and benefits that they had, and ever might have enjoyed through Chriſt, they ſhall be deprived of the heavenly light, and life, which they had in Chriſt whilſt they abode in him*, &c.

In the ſecond tome, in the Homily of *Repentance*, the firſt part, *pag.* 261, 262. there is a full paraphraſe upon the 16. Article according to the two parts I made of it,

it, too much to write out; admitting that we may chance after we be once come to God, and be grafted into his Son Jesus Christ, to fall into some horrible Sinne, and yet be received againe into favour, defining that the Sin against the holy Ghost is a finall faling away from Christ; that the promises of mercy to them that turne to God, *Jer.* 4. *Isay* 55. *Osee* 6. ought to be understood of them that were with the Lord before, and by their sinnes and wickednesse were gone away from him; that *David* and *Peter* were justified, yet fell horribly, but by repentance were forgiven. CAP. 16.

Lastly, the prayers of the Church have ever beene a place from which Arguments have beene drawne, thus; Against them that say the Regenerate may be perfect without sinne, Why then doth our Lord teach them to pray, *Forgive us our trespasses?* against them that say, they cannot be tempted to evill to be overcome, why doth he teach us to say, *Leade us not into temptation, but deliver us from evill?* So *Jerome* 2. *lib. Contra Iovinianum.*

In like manner I argue, if a Beleever cannot finally fall from God, why doth our Church pray in the Liturgie at the buriall of the dead, *O God most mighty, suffer us not*

PART 3. *at our laſt howre for any paines of death to fall from thee.*

CHAP. XVII.

Of the Perſevering Faith of the Elect.

THe ſecond queſtion ſtated was of the Perſeverance of the Elect, whether it be without interruption, in a perpetuall conſtancy, or happy if it be finall; that is, what the ſtate of a regenerate man is, (ſuppoſe him one of the Elect, though knowne ſo to God onely) under ſome grievous Sin into which he is fallen, untill he repent.

Here I will firſt argue *ex conceſſis*, and then reſt in one argument our of the Scripture.

Our Judicious Divines that were at *Dort*, apprehending well the danger of their Tenent, that maintaine the Regenerate ſinning to be ſtill actually in the ſtate of Salvation, ſay very much of the evill plight of a regenerate man lapſed, ſo much as I require no more: *That he is not actually reconciled untill he repent, but verily in ſtate of damnation, and unapt for to enter into the Kingdome of Heaven.*

Yet ſome things they hold faſt, that they may

may not forſake their party altogether: That which I object is, that the things which they deny cannot ſtand together with the things they grant. CAP. 17.

1. They ſay firſt, *Though the Regenerate ſo ſinning be guilty, yet they are in the purpoſe of God to be abſolved.*

Anſ. So they were before they were regenerated, or repented, or beleeved at all.

Secondly, *That they are not dealt withall by God in rigor.*

Anſ. No more are many reprobates fallen from Faith, whom yet God would bring to Repentance by his long-ſuffering.

Thirdly, *That they have not loſt* jus ad Regnum, *but* uſum Juris; *as a leprous man hath not loſt the right of his houſe, but the Uſe.*

Anſ. I underſtand you well by a ſimilitude, but I care not for an Argument out of that place: Then belike an Elect perſon guilty of Murther, hath *jus ad regnum*; *O Sanctè Paule*, thou ſpeakeſt too looſely, 1 *Cor.* 6. 9. *Gal.* 5. 21. *Be not deceived, I tell you, that they which doe ſuch things ſhall not inherit the Kingdome of God*: Shall they not inherit that have *jus ad regnum*?

that have right to a Kingdome?

Fourthly, They ſay, *That their Univerſall Juſtification is not made void.*

Anſ. Truly their former abſolution from former ſins, is not made void: But this new ſin which hath made them *Filios mortis*, and *guilty of the whole law*, Jam. 2. 10. needeth a new abſolution, that is, a new juſtification from the condemnation that this ſinne deſerveth, for to me Remiſſion of ſinnes is juſtification, by Saint *Paul*, *Rom.* 4. 7. and oppoſite to condemnation, *Rom.* 8. 33, 34.

What univerſall juſtification elſe is I know not, unleſſe it be the forgiveneſſe of all Sinnes paſt, preſent, and to come, which I trow your wiſdome will not admit: you ſay truly and ſoundly, *Non prius, quam per exitatam fidem & pœnitentiam, veniam impetraverit, actu abſolutus.*

Fifthly, *Their ſtate of Adoption remaineth immoveable.*

Anſ. In the purpoſe of God, not in Act.

Sixthly, *There remaine Seedes, by which life may ſpring againe.*

Anſ.

Anſ. I grant that, far ſooner than in an habituated wicked man, but that alters not the ſtate of a ſinner who is guilty of death: No more than the crime of a Noble mans Sonne, who hath friends in Court more ſpeedily to beg his life. CAP. 17.

This agreeth well with the fifth aſſertion of the nine at *Lambeth*, that ſaith, *Vera fides*, &c. *non extinguitur*, &c. *in electis aut finaliter, aut totaliter. (in electis.)*

My one Argument out of the Scripture, that the Regenerate fallen into a mortall ſinne, is not then *Filius Dei*, is taken out of Saint *John*, 1 *Ep.* 3. 9. *He that is borne of God, doth not commit Sinne, for his ſeed remaineth in him, and he cannot ſinne becauſe he is borne of God.* I ſhall here doe two things at once, overthrow the ſtrongeſt Arguments of my Opponents for the perſeverance of the Elect without intermiſſion, for (ſay they) if the *ſeed of God remaine in him*, and he cannot ſinne, namely, deadly, what interciſion or intermiſſion can there be of his Juſtification? and I ſhall retort the Text unavoidably upon themſelves. How may this be? by the true ſenſe of that place. The ſcope of Saint *John* is not, to prove, that they that are borne of God cannot depart, or change from righteouſ-

PART 3. neſſe to ſinne, or that there cannot be a ſucceſſion of theſe two, that where righteouſneſſe was, ſinne could make no Entrance, and righteouſneſſe depart, (*& contra*) for this in the Apoſtles time was out of Queſtion; whence the admonitions that *they who had begun in the Spirit, ſhould not end in the Fleſh.* But his ſcope was to prove that theſe two cannot conſiſt or ſtand together (which the will of the fleſh would faine have,) to be *borne of God*, and to *commit* (deadly) *ſinne*; they admitted it for true, that he that had been the member of an harlot, might by repentance become the member of Chriſt; and that the member of Chriſt might become the member of an harlot, by falling into Adultery; but that a man might be at once, together, a member of an harlot, and a member of Chriſt, that they utterly deny, theſe expelling one the other.

For this heare Saint *Jerome lib.* 2. againſt *Jovinian*, who abuſed this Text for the like purpoſe that many doe now adays: *Propterea inquit, ſcribo vobis filioli mei, &c. Therefore he ſaith, little children I write unto you* (whoſoever is borne of God, doth not commit ſinne,) *that ye may not ſin, and may know that ſo long as ye ſhall not commit ſinne, ye remaine the children of God: yea and thoſe that*

that perſevers the children of God, cannot ſin; (for there is firſt a departure from Grace, before we fall into ſinne, according to our Article:) *What communion is there between light and darkneſſe, Chriſt, and* Belial? *In like manner as Day and Night cannot mingle, ſo neither can Righteouſneſſe and Iniquity, Sinne and good Works, Chriſt and Antichriſt.*: *If we have entertained Chriſt in the Inne of our hearts, we put the Devill to flight preſently, If we ſinne; and by the gate of ſin give entrance to the Devill, forthwith Chriſt departs.* Let them conſider this who defend *David* to be ſtill borne of God, when he ſtood guilty of Adultery and Murther; and let them beware they be not made to heare that which *Tertullian* hath *de pœnitentia: Sed aiunt quidam, &c. But ſome men ſay, they have God ſure enough, if they receive him in heart and minde, though there be no ſigne thereof in their Actions: And thus they commit ſinne, thinking their Feare and Faith ſafe; which is as much as if they committed Adultery, and yet thought their Chaſtity never the worſe; or poyſon'd their parents out of an Opinion they did God good ſervice. And thus whilſt they commit Sin, notwithſtanding their Feare, they themſelves ſhall be thrown into Hell notwithſtanding their Pardon.* Let them conſider this that

CAP. 17.

PART 3. ſay, *Peter, ſalvo amore & ſalvâfide*, to have denyed and forſworne his Maſter.

But they count it a ridiculous thing to ſay, we be ſo often born of God, as we repent of ſin. It is more lamentable to fall oft into ſuch ſins, than ridiculous to be often renewed by Repentance; Stick not to the letter of an allegory too long: becauſe in our naturall birth we are born but once, therefore in our ſpirituall we are borne but once, there is no neceſſity in this conſequence, S. *Paul* was not aware of this abſurdity when he ſaid, *Gal.* 4. 19. *My little children, of whom I travel in birth againe untill Chriſt be formed in you.* As for the Unity of Baptiſme the Sacrament of our new birth, that hath another Reaſon, whereof I need not now ſpeak, eſpecially ſeeing the prudent Divines in their preface to the fifth Article, *de perſeverantia*, doe bar us from an Argument taken from the juſtification that is conferred in Baptiſme; knowing well the Doctrine of our Church concerning the efficacy of *Baptiſme*.

But to returne to the interpretation of the Text in Saint *John*: Biſhop *Ridley* one of our bleſſed Martyrs, and a chiefe guide in the reformation of our Church in King *Edwards* time, in a treatiſe of his publiſhed by Maſter *Fox*, in his Acts and monuments, *pag.* 1672. mentioning this ſpeech

ſpeech of Saint *John*, ſaith in a parentheſis (*he meaneth, ſo long as that ſeed doth abide in him, he cannot ſin.*) In the Homily of *Faith* the ſecond and third parts, there is at large this proved, that *faith without good works is dead*: and often uſe of the ſentences of S. *John* in his Epiſtles, the ſum whereof is interpreted to be, that *Faith, Hope and Charity cannot ſtand with evill living*; and againe, *cannot conſiſt or ſtand without good and godly workes*, pag. 26. *Conſiſt, and ſtand*, imply a being, and a preſence ſometimes of Faith, Hope and Charity, but a flying away, and an avoyding the place, aſſoone as an evill groſſe worke comes in; as well as that evill workes ſtanding and abiding, Faith, Hope and Charity will not, cannot endure to ſtand and abide with them. And leſt wee ſhould thinke that S. *John* labours onely to convince them that made a bare profeſſion of Faith, and of knowing God, and yet were not changed in their lives, nor did forbeare from any ſinne, that they were meere Hypocrites, and did lye in ſaying they were in the light, when they ſtill walked in darkneſſe: Marke alſo that hee writeth to his owne *Filioli*, of whom hee judged better, that *their ſins were forgiven them*, that *they had overcome that evill one*, 1 *Joh.* 2. 1. 12, 13. *that they alſo ſin not, that* CAP. 17.

they

PART 3. *they love not the World ; that they love their Brethren :* Hence hee uſeth ſo often theſe Phraſes of *abiding in him*, verſ.6. *of abiding in the light*, 10. *abiding in the Father, & in the Son*, 24. *by walking as God walketh, by loving his Brother, by not ſinning :* which things none can doe, but they muſt firſt be truly engrafted and entred as it were into Chriſt, in whom they are to abide : So that if they ſinne, or love the World, or hate their brother, and yet ſay, they abide in the light, they lye alſo aſwell as they that never were in the true light at all. *Vide Origenem ſuper numeros, Homil.* 13.

CHAP. XVIII.

Of the certainty of { *Perſeverance.* / *Election.* / *Salvation.*

THis is an *Appendix* to the queſtion of Perſeverance ; for we can have no better aſſurance of the certainty of Election and Salvation, than we have of the certainty of our Perſeverance, if our Election and Salvation doe preſuppoſe and forgoe our Perſeverance. The certainty we ſpeake of is not to God, whoſe knowledge is infallible,

lible, and purpoſe unchangeable, but to us here while we live, either for knowledge, or for faith of our Peſeverance and the reſt depending thereon. CAP. 18.

The Divines in their Suffrage, methinks, ſpeake here ſo variably, and take up that which they lay downe, and lay down again that which they tooke up, that I doubt not they will eaſily admit and allow theſe three Concluſions, wherein I reſt, with many ſober and humble ſpirits in the Church of God.

1. *That for the preſent time and ſtate,* after much uſe of the holy meanes of Salvation, while hee is *in ſtudio Sanctitatis,* and out of tentation, and in the peace of a good conſcience through faith in Chriſt, a Believer hath, by the teſtimony of the holy Ghoſt in him, a comfortable aſſurance that he hath true faith, and is now in the ſtate of Salvation, which begets in him true joy, and fervent love, and thankfulneſſe unto God. And if this be, when hee is neere to the end of his Race, or at the point of death, it may be more abundant and more triumphant; according to that of S. *Paul,* 2 Tim. 4. 6. *I am now ready to be offered up, &c.* verſ. 7. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crowne of Right eouſneſſe, &c.* This

PART 3. This is the doctrine of the *Lutherans* against the perpetuall doubting of the Papists, that would have no man certaine of his estate present, no not when hee is best: But our Homily of Faith saith well, Part three, *He that feeleth his heart set to seek Gods honour, &c. such a man may well rejoyce in God, perceiving by the trade of his life that hee unfeignedly hath the right knowledge of God, a lively Faith, a stedfast hope, a true and unfeigned love and feare of God.* Thus I understand the sixth Assertion of the nine at *Lambeth*.

2. *That for the time to come*, as to our Perseverance to the end, especially when as yet probably we have a long race to run (as in youth) and many dangers to passe through, wee have no certaine assurance of the event, that wee shall undoubtedly persevere, but we have a sure confidence in God and his Goodnesse, that hee will not bee wanting unto us, if wee be not too too much wanting to our selves, 1 *Cor.* 10.13.

For this I referre my selfe to the judgement of the Ancients, holy men, practized and experimented Divines: S. *Augustine de Civit.* 11.12.

Hodie non imprudenter beatos vocemus, &c. *At this day We doe not indiscreetly call*

call them bleſſed, whom wee ſee live juſtly CAP. 18.
and godly with hope of future immortality, and without ſuch a crime as makes ſhipwrack of Conſcience: who though they be aſſured of the reward of their Perſeverance, yet are they found very uncertaine of their owne Perſeverance: for what man is there that knowes for certaine he ſhall continue to the end, in doing and proceeding on in Righteouſneſſe, except he be aſſur'd thereof by ſome revelation from him, who touching this matter, in his juſt and ſecret judgement, is not pleaſed to informe all, though he deceive none.

Ambroſ. de bono Mortis, cap. 3. Tibi ſacrificabo hoſtiam laudis, *Pſal.* 115. &c. *He ſaith not I doe ſacrifice, but I will ſacrifice: ſignifying that to be a perfect ſacrifice, when every one, freed from the chaines of this body, ſhall ſtand before the Lord, and offer himſelf a ſacrifice of praiſe, for that afore death there can be no perfect praiſe, nor can any man in this life be extolld truly with his due commendations, when as his latter times are ſo incertaine. Bern. Serm.* 1. *in Septuageſ.* Quis poteſt dicere, ego de Electis ſum, &c. *Who can ſay of himſelfe, I am one of the Elect; I am one of them that are predeſtinated to life; I am of the number of Sons; becauſe as yet wee have no certainty, but may be comforted with the aſſurance of hope, leſt we be wholly ter-*

PART 3. *tormented with the ſuſpence of doubtfulnes. For which end there are given us ſome ſignes and markes of Salvation, that it may be paſt all doubt ſuch an one is of the number of the Elect, in whom thoſe ſignes are to be found:—— and for this cauſe there is a kinde of neceſſity, that being alwayes thus in ſuſpence, we ſhould be humbled with feare and trembling under the Almighty hand of God, for that we are able to know even in part what ones we are at preſent, but what we ſhall be hereafter, that is altogether impoſſible for us to know. Therefore let him that ſtands take heed leſt he fall; and perſevere and proceed in that ſtate, which is a mark of Salvation, and an argument of his being predeſtinated.*

3. *That for the certainty of our Election,* beſides this teſtimony of S. *Bernard*, we have S. *Auſtugine* cleere for the Negative. *De corrept. & grat. cap.* 13. Quis enim ex multitudine fidelium, &c. *For who is there among the multitude of Believers, that ſo long as he lives in this fleſhly Tabernacle, can preſume himſelfe to be of the number of thoſe that are predeſtinated, becauſe that is needfull to be conceald in this life, where puffing up is ſo to be taken heed of, that even by the meſſenger of Satan ſo great an Apoſtle ſhould be buffeted leſt he ſhould be puff'd up.—— Many the like things are ſpoken, for the uſefullneſſe*

fullneſſe of this ſecret, leſt haply any man be puffed up; but even all that run well, may feare, whileſt this is hid, whither they ſhall goe. vid. plura ibid. CAP. 18.

King *Henries* Booke in the firſt Article, which is of *Faith*, well expreſſeth my mind in theſe words; *But whether there be any ſpeciall particular knowledge, which man by faith hath certainly of himſelfe, whereby he may teſtifie to himſelf, that he is of the predeſtinates, which ſhall to the end perſevere in their Calling, we have not ſpoken, ne cannot in Scripture, ne Doctors finde, that any ſuch faith can be taught or Preached. Truth it is, that in the Sacraments inſtituted by Chriſt, we may conſtantly believe the Works of God in them to our preſent comfort, and application of his grace and favour, with aſſurance alſo that he will not faile us, if we fall not from him; wherefore ſo continuing in the ſtate of Grace with him, we may believe undoubtedly to be ſaved. But foraſmuch as our own frailty and naughtineſſe ought ever to be feared in us, it is therefore expedient for us to live in continuall watch, and continuall fight with our Enemies, and not preſume too much of our Perſeverance and continuance in the ſtate of Grace, which on our behalfe is uncertaine and unſtable; for although Gods Promiſes made in Chriſt be immutable, yet hee ma-*

keth

PART 3. *eth them not to us, but with condition; so that his Promise standing, we may yet faile of the Promise, because we keep not our Promise. And therefore if we assuredly reckon upon the state of our felicity, as grounded upon Gods Promise, and do not therewith remember, that no man shall be crowned, unlesse he lawfully fight, we shall triumph before the victory, and so look in vaine for that which is not otherwise promised, but under a condition. And this every Christian man must assuredly believe.* So there.

The same seemes to me to be averred by our 17 Article, where the Counsell of God predestinating to life, is said to be *His Counsell secret to us*; and in K. *Edw.* Article it was repeated againe in the last paragraph, thus; *Although the Decrees of Predestination be unknown to us; yet we must receive Gods Promises, &c.* which words doe not exclude onely our knowledge, or privity to the Counsell and Decrees of God *à priori*, but also *à posteriori*; and not onely before wee be called, or by Grace obey the Calling, but even after faith, and after justification; for then there is the chiefe place of the *Profit of this secret*, lest perhaps any such should be lifted up, that S. *Augustine* spake of; but if wee may be certaine that wee may have true faith, as we

we may; and be certaine that true faith cannot finally be loſt, as they reſolve us that would be counted the ſound Divines; and we be likewiſe moſt certaine that God hath elected them that perſevere to the end in a lively faith, as the Scriptures clearely reſolve us, then the Counſell of God as to our ſelves that once believe, is no more ſecret, nor his decree unknowne: and by our knowledge thereof we have loſt ſome profit which wee had by the ignorance thereof, whereof we have ſtill as much need as ever. And King *James* at *Hampton*-Court Conference is reported, *pag.* 30. *lin.* 20. to have ſaid, *by inferring the neceſſary certainty of ſtanding, and perſiſting in Grace, a deſperate preſumption may be arreared.* CAP. 19.

CHAP. XIX.

Of the laſt Judgement.

THe laſt worke of the Divine Providence executing the decree of his Predeſtination, is the worke of the laſt and generall Judgement, wherein is executed the decrees concerning the Ends of all men, For *Predeſtinatio finium* is nothing elſe but

PART 3. the foreknowledge and approbation (or decree) of the last judgement: It being true which the first of the nine Assertions at *Lambeth* saith, *Deus ab aterno quosdam prædestinavit ad vitam, & quosdam ad mortem reprobavit*, (though it say not, in what Order;) In the last day distributing life and death, according as from everlasting he had decreed.

Now here, as elsewhere, the Execution of the decree sheweth, what the decree it selfe was; as the building set up and finished, sheweth what was the device and plot of the builder.

But in the last judgement is shewed the execution and consequution of Ends; So that if wee admit (as we must do) that God propounded an End for himselfe to attain, namely the glory of his mercy and bounty, in giving some men Eternall life; and the glory of his soverasigne power and justice, in inflicting on other some Eternall death, hee hath the consequution and attainment of this End in the last righteous judgement.

Againe, if wee admit (as we must doe) that God propounded Ends to men, for them either to aspire unto or attaine, as Eternall life; or to shun with all feare, and if not fearing and shunning to fall into, as Eternall

Eternall death, theſe Ends are attained, or executed alſo in the laſt judgement. CAP. 19.

Moreover, if wee admit (as wee doe) that Eternall life, at the laſt judgement, is given, as a free and bounteous *gift*, Rom. 6.23. And yet alſo as the *reward and crown of Righteouſneſſe*, 2 Tim. 4. 8. And that Eternall death is then inflicted as the *wages and puniſhment of ſinne*, Rom. 6.23. and as the demonſtration alſo of Gods *ſoveraigne Power and Dominion* (yet with juſtice and equity,) *Rom.* 9. 21, 22. If theſe things be moſt certaine Truths, (as they are,) it cannot be conceived by ordinary humane underſtanding, how a decree of theſe things could be made before the foundation of the World were laid, without Gods Preſcience, as life is a reward, and death a puniſhment, ſeeing no juſtice can prepare reward or puniſhment, but upon ſuppoſall or foreknowledge of good, or evill deſerts: Nor without that Preſcience of God, which wee call (after our manner of underſtanding) *ſimplicis intelligentiæ*, ſimple and naturall underſtanding, as life Eternall is a gift of his free goodneſſe, and as death Eternall is a Declaration of his ſupreme Dominion and Lordſhip; and as in both he doth attain that high End, which he ſeeketh for himſelf, *his own glory*.

PART 3. Let the prudent Reader ponder this a little, because it seemes to mee to cleare my maine and prime Proposition, That Prescience is necessarily to be put into the definition of Predestination; and yet not every Prescience, but that which is in the first, highest, simple, naturall understanding of the Almighty, as that which is most proper and fit for the Prime Author, and supreme Disposer and Ruler of all things, whereby a trim composition and comprehension together may be made of those things that most men through contention doe separate, nay oppose one to another. *Prosper* shall helpe with an expression of his of the best part of this Notion, Epigra. 28. Si omnes homines simul consideremus, &c. *If we consider all men together, whereof some may be saved in mercy, some others damned in truth; all the wayes of the Lord, that is, his Mercy and Truth, are distinguish'd by the End: But if wee looke onely upon the Saints, these wayes of the Lord are not descryed; for there Truth is not to be distinguish'd from Mercy, nor Mercy from Truth, because the blessednesse of the Saints is both from the Reward of Grace, and Retribution of Justice.*

This sentence cleareth the most doubtfull part, for that eternal death is *de retributions*

tione justitiæ, is a truth so cleare, and not possible to be decreed, from before time, without foreknowledge of sinne, as my Opposites therefore love not to argue about Reprobation, or if they doe, they fly to the Dominion and Liberty of God, as a Lord absolute and unaccountable, to exclude Prescience even here, if it were possible: But for Predestination to eternall life, because it is the gift of God, they are confident it may be decreed without Prescience what man will doe; which they well might seeme to have some colour for, if the blessednesse of the Saints were onely *de munere Gratiæ*, and not also *de retributione Justitiæ*: But why strive they to separate and dis-joyne those things which God hath joyned together, he having made the blessednesse of the Saints to be the retribution of Justice, out of his Prescience of their labouring to attaine their end, life; and to be also the gift of his Grace, out of his owne understanding what will bring them to happinesse, if he grant them these benefits, whereby he shall also attain his end, the glory of his free love in giving eternall life to whom hee will; both these being understood and knowne, before the very existence of men, or any act of his be allowed to be by any decree of the will CAP. 19.

PART 3. of God; that is, onely upon condition or supposition, if hee please to will the Creation, Calling, Governing of the Saints, in such sort as he foreknowes will bring forth life unto them, and this be a way of Glory to himselfe.

In summe, this judgement being *ex præteritis*, the predestination of it cannot but be *ex præviſis*.

The Judge whom God hath ordained for that day is Christ the Lord, God and man, not the Father himselfe immediatly; the reason is, *Joh.*5.22, 23. *that all might honour the Sonne, as they honour the Father*; and the reason of that is, because as the Father hath Created, so the Sonne hath Redeemed mankinde: And this shall be the great crime upon which the World shall be judged, Joh.3.19. *That light is come into the World, and men loved darknesse more than light; and Christs Word shall judge him in the last day, whosoever hath rejected Christ, Joh.*12.48. as after the Gospell is preached any where, the rule of judgement is, *Mark.* 16.16. *He that believeth and is Baptized shall be saved, hee that believeth not, shall be damned.* But S. *Paul* more fully, 2 Thess. 1.8. *When the Lord Jesus shall be revealed from Heaven, to recompence rest to them that have beene troubled for his Truth, and in flaming*

in flaming fire taking vengeance on them that know not God, and obey not the Gospell of our Lord Jesus Christ. The severity of the last judgement, *in flaming fire, rendring vengeance.* The particularity of the Persons, *wee must all appeare before the judgement Seat of Christ*, 2 *Cor.* 5. 10. The *specialty* of causes which God shall judge, the *very secrets of men by Jesus Christ*, Rom. 2. 16. *When as many as have sinn'd without Law, shall also perish without Law*, vers. 12. *having had a Law written in their hearts*; which is as much as that vengeance shall be rendred to them that know not God, as *Tertullian* saith, *Illius etiam est ignorantes Deum plectere, quem non licuit ignorare*; when those that *have sinned in the Law shall be judged by the Law*, and they that have not obeyed the Gospell, shall be judged by the Gospell, by the like proportion. This specialty of causes argueth I say to mee, that Originall sinne, which is one just cause of death, shall justly be alleged against them that have had no other cause of condemnation in them but this, as against all Infants that have dyed, and have not this sinne purg'd by the lavacre of Regeneration, either in act or vow of the Church: but to allege it against them that have lived to yeares capable to know God, and CAP. 19.

PART 3. to obey the Gospell, and perhaps have by Baptisme that sinnes forgivenesse sealed unto them, as it seemed strange to Doctor *Whitakers*, that any man should be Reprobated for that sinne which is forgiven him; so it seemeth strange to mee, that those sinnes should be alleged against a man, for which hee is condemned, and yet for which he was not Reprobated, since the sentence of Reprobation is the heavyest and most wofull sentence that can be, as that which drawes after it the sentence of Condemnation, as the fourth Assertion at *Lambeth* saith. I conceive, the same sins for which the wicked are condemned at the last, were the sinnes for which they were written Reprobates before all dayes, *Jude* vers. 4. altogether, first and last, great and small; but especially their finall impenitency, and obstinacy in sinne; else, what needed this exactnesse of differencing the specialties of causes? Or how doth it more burden the guilty to heare of their several crimes, when they all were rejected in the common case of mankinde fallen, and from thenceforth unable to arise and amend, having neither Saviour to die for them, nor Spirit to call them, nor helpe to heale them, all which Reprobation hath excluded and debarred them from, or these from them? God will overcome

overcome in judgement, but not by plead- CAP. 19.
ing his prerogative, or his Soveraigne power, or by putting men to ſilence with his greatneſſe, (elſe *Abraham* was too bold to expoſtulate with God, *ſhall not the Judge of the whole earth doe right ?*) but by Juſtice and equity; elſe, hee would not offer himſelfe to be tryed, *Iſay* 5.3. *Judge I pray you, betwixt mee and my Vineyard, what could I have done more to my Vineyard, that I have not done in it?* God will convince the ungodly, and put them to ſilence and ſhame by their unthankfulneſſe and ſtubbornneſſe againſt his abundant goodneſſe, patience, and long-ſuffering ſhewed unto them.

Let mee take my leave of the ingenuous Reader, by leaving with him my doubt, and my reſolution thereof, expreſſed in the words of the grave Cardinall *Sadolet*, no carnall man, nor enemy to Truth, as his times had light; In his Commentaries upon the Epiſtle to the *Romans*, pag. 1178. hee brings in this Objection; At enim ex contaminato genere oriundi, &c. *But even wee being borne of a corrupted originall, are now by nature it ſelfe made to deſtruction, that thoſe whom God paſſeth by, and doth not call unto himſelfe, might have no juſt cauſe of complaint*: To this hee anſwereth

PART 3. answereth thus; At ego video, &c. *But I conceive in the judgement of the World to come, Christ Jesus will not so passe the sentence, who shall then sit in judgement for his Father, upon them whom he hath condemned, as thus to pronounce, Seeing you proceeded out of the corrupted loines of* Adam, *and have contracted the fault and guilt of your Parents, for this cause doe I sentence you to eternall torments: Hee shall not pronounce thus; But what then shall he say?* Goe yee curſed into everlaſting fire, for yee ſaw me an hungry, and fed mee not, &c. *But these are not the common sinnes of all mankinde, but the particular faults of every particular man, which therefore shall then be specially objected to every one, lest in that sharpe torment and griefe of minde, they should presume to beg mercy of God, who themselves have denyed mercy to their poore Brethren craving it.*

CHAP. XX.

An Abridgement of the whole Doctrine of this Booke.

TExts the Foundation of it; Acts 15.18. *Knowne unto God are all his Workes from everlasting.*

Pſal.

Psal. 135. 6. *Whatsoever the Lord pleased,* CAP. 26.
that did he in Heaven and in Earth.

Rom. 8. 29. *Whom he did foreknow, he did predestinate.*

1 Pet. 1. 2. *To the Elect according to the foreknowledge of God the Father.*

Ephes. 1. 3, 4. *Blessed be God who hath blessed us with all spirituall blessings in heavenly things in Christ, according as hee hath chosen us in him, before the foundation of the World.*

To conceive aright of the Order and Manner of the Divine Predestination in the Minde of God, revealed unto us in the holy Scriptures, after our manner of Understanding; It is necessary to consider something of the Nature of God, who did predestinate; and something of the Nature of man, who was predestinated.

Of the Nature of God chiefly in this matter must be considered with humble Reverence,

His *infinite Understanding* or *knowledge.*
His *just Will.*
His *Soveraigne Dominion.*

His knowledge may be conceived of two sorts, that which is called *Scientia Visionis*, knowledge of Vision, or that which is *scientia simplicis intelligentiæ*, knowledge of

PART 3. of ſimple, or meere Underſtanding, that is called alſo *ſcientia libera*, becauſe it followeth ſome free act of the Will of God; this is called *Naturalis*, Naturall; becauſe it is in God, who is of Infinite Underſtanding, before any act of his Will be ſuppoſed to have paſſed.

His *knowledge of Viſion*, or of ſight, is onely of thoſe things which either have, or ſhall have a being, and therefore this knowledge is after Predeſtination, and builded upon it; for when Predeſtination hath decreed what things ſhall be, then God by his Underſtanding of Viſion doth know them, as beholding them: Seeing then this knowledge is after Predeſtination is finiſhed and concluded, it hath no place in the Act of God predeſtinating; neither can any thing that is under ſuch knowledge or ſight, be any cauſe or rule of Predeſtination: whence it appeareth that *Rom.*8.29. *Whom he foreknew he did predeſtinate*, ſuch foreknowledge of Viſion cannot be underſtood, ſeeing there Foreknowledge goes before Predeſtinating, as Predeſtinating goes before Calling, and Calling before Juſtifying: So that they ſpeak improperly, that uſe the termes of *prævisa fides*, for *fidis Præcognita*, in the Queſtion, *whether Faith foreknown have any place in Gods Predeſtination:*

deſtination: with this knowledge then of *Viſion*, we have no more to doe in this matter. CAP. 29.

Gods knowledge of *pure* or *ſimple Underſtanding* is of the ſame things that are predeſtinate to be, but before they were predeſtinated, and of infinite things more, beſides them: all which it underſtood and compared together, before any thing was decreed or determined to be.

This knowledge is founded on Gods Omnipotency, for he knoweth his owne power, and ſo it is of things but as poſſible to be, if he pleaſe to give them being: and he knoweth alſo by this his Underſtanding (if he pleaſe to give them being) what will be their Operations and effects, and what may flow or iſſue from them, either as they are Naturall Agents or Voluntary: So by this meanes the knowledge of God ariſeth to an infiniteneſſe, and *to be without number*, as the *Pſalm.* ſaith, 147. 5. But if it ſhould be limitted to theſe things alone, which have a being, and are within the circle of heaven, or within the compaſſe of the ages of the world, the knowledge of God ſhould in a ſort be finite, ſince theſe things though to us they be many, yet certainly they are finite.

Now the firſt act of Predeſtination was in

PART 3. in chooſing theſe things to be which now are, and the decree to put them into being, refuſing and rejecting infinite other things, which God knew as poſſible as theſe, and which might have beene, if it had pleaſed him. But of this predeſtination of all things that are, and the rejection of ſuch things as are not, our inquiry and diſpute is not, but of Angels and Men that have a being, in what order and manner ſome were predeſtinated to life, and ſome rejected. To which my anſwer is, that this was not done without that ſelfe-ſame foreknowledge of ſimple Underſtanding of this part of the world, Angels and Men, which was uſed in the predeſtinating of the whole;

That is to ſay;

1. That God did Underſtand, that if it pleaſed him to create among other his glorious workes, ſome creatures endued with reaſon, and of a free Nature, they would be more fit than the reſt for him to ſhew forth in them his wiſdome, goodneſſe, bounty, juſtice, mercy, fidelity, and all his glorious properties, yet it remained at his pleaſure to create them or not.

2. That he did underſtand, that ſuch creatures according to their freedome would vary in their choices, ſome cleaving faſt to good, ſome declining to evill; he knew

knew this not onely in generall, and as possible, but particularly the very persons (if they were created, and put to the tryall) yet it remained at his pleasure to create them, or to try them, or no, to permit or hinder any of them in their choices, which he knew how to doe if he would. CAP. 20.

3. That he did understand, that of them whom he knew would forsake their first good estate (if he permitted them) hee might justly forsake some, and punish them for their rebellion: or he could find means to restore them, and reconcile them to himselfe: but yet he determined neither.

4. That he understood that it might be more justifiable and equall, not to spare Angels, but to shew mercy to Men, as more fraile and weake, as also deceived by Angels; Yet he would consider what to doe.

5. That he understood, that if he should out of that mercy, provide excellent meanes, sufficient to raise men fallen, and to restore to them power and freedome to work like reasonable and free Agents, in the Use of those meanes to their Salvation; he understood, I say, that among many some would thankfully receive his mercy, some ungratefully reject it, for the sake of the

PART 3. the pleaſures of ſin: the very particulars he knew, of al his own mercies in their ſeveral degrees and varieties, of all the Perſons in their ſeverall conditions and events: but ſtill the determination what ſhould be done, or permitted of all this, was as it were held in ſuſpence..

6. That he underſtood, that if he ſhould condemne them, that had refuſed his many mercies, and ſhould receive them to favour that returned to him, he ſhould doe juſtly to the one, and mercifully to the other, and judge them all righteouſly. But all theſe things, underſtood from the firſt to the laſt, from the beginning to the end of the world, with every particular circumſtance (the ſame that now are under execution) I ſay underſtood them as under condition, and with ſuppoſition, if it ſhall pleaſe the Soveraigne Lord to determine and decree to put them into being, and into act, were brought, and preſented to the wiſdome, counſell, and will of God, to allow or amend, to approve or to alter, or to decree and eſtabliſh them for ever; which after long and deep contemplation (that we may ſtill ſpeak after our poore manner of Underſtanding) it pleaſed the onely wiſe God, and Lord of all, upon them to pronounce this mighty word or decree, *Fiant*,

let

let them be ſo: This frame, this Order, Cap. 28.
theſe Cauſes with their Effects, theſe benefits, theſe Mercies, theſe Judgements, theſe Ends, glory to ſome, ſhame to others; Let them be eſtabliſhed and ratified to the glory of the divine wiſdome, juſtice, Grace, power and holineſſe; Amen, Amen, Amen, ſaid the bleſſed and eternall Trinity.

Thus the *Will* of God comming to his *knowledge* maketh the Decree of Predeſtination, which Knowledge or Underſtanding alone doth not.

Of this *Will* of God we are further to conſider an eſſentiall property of it, and a neceſſary diſtinction.

The Property of the *Will* of God is to be free, abſolute, independent, to proceed out of no cauſe, but out of himſefe; in ſo much as even his occaſioned will had liberty not to have taken the occaſion: from whence it followeth, that the things predeſtinate cannot be cauſes or motives of their predeſtination, neither are things predeſtinate out of Preſcience of ſimple underſtanding ſuch, for therein all things were knowne yet but as poſſible, and having no ſubſiſtence at all, being as poſſible never to be, they could not be movers of Gods Will to will them. They are deceived therefore that think Predeſtination out of Preſcience,

PART 3. makes Gods will to depend on Mans Will, or to be a conditionall or uncertaine Will; nay, a decree out of this Prescience of simple understanding concludes Gods Predestination to be as absolute, free, certaine, infallible, as his Omniscience is infallible, and his Will free, and his Power supreme, or as any other way or manner of understanding this mysterie can conclude it.

The Distinction of the *Will* of God is that of *Damascen* out of *Chrysostome*, into his Antecedent, and Consequent Will: That is his chiefe and primary Will, proceeding out of himselfe, or out of his owne goodnesse, and therefore is called by *Anselme*, *The will of his Mercy*; This other is his occasioned will, or the will of his Justice, as the cause now standeth: Out of the first proceedeth all the good of Grace and Glory, which the reasonable creature receiveth; Out of the second proceedeth all the evill of Punishment and Revenge (for the evill of Chastisement may proceed from love, and so from the first Will, as good) that an offender suffereth or endureth. From the first of these floweth that part of Predestination, which is to Life; which decreeth to give those meanes and benefits, which understanding knowes will be saving to such men, if they be given them

them, which is the very *decree of Election*. From the second of these floweth the other part of Predestination, which is to Wrath; which decreeth to give but those meanes and benefits which foreknowledge understandeth will faile to be saving to some men, through their extreme fault, and to inflict Death upon them for their fault, which is the *Decree of Reprobation*. And thus much is enough of the Will of God. CAP. 20.

Of Gods Dominion.

The third excellency in the Nature of God seene especially in his Predestination, is his *Soveraigne Lordship and Dominion*, called by the Apostle ἐξουσία, *Rom.* 9. 21. whereby he hath right and power to dispose of his creatures at his pleasure (yet with wisdome and justice according to his Nature,) and by which he is accountable to none for his so doing.

From hence an answer is given to any that shall aske a reason, Why God allowed and alotted unto these men the meanes which he foreknew would bring them to Glory, and setled the End, Glory and Eternall life upon them? and why he permitted any at all to perish, or why these rather than others, when he foreknew their Ends would be unhappy through their

PART 3. owne fault, when he could have remedyed, and have ſo diſpoſed things out of the Treaſures of his wiſdome and knowledge, whereby theſe alſo might have been ſaved, and others that are ſaved might have periſhed?

The Anſwer, I ſay, to this is, out of the *Dominion* of God, that it was his high pleaſure to have his Juſtice manifeſted, as well as his Mercy, and his Juſtice in theſe, as his Mercy in thoſe, out of the ſame his pleaſure, without wrong or injuſtice to any, with free & frank bounty to others, as Lord of his owne things. Thus is that verifyed in God, as the ſupreme Cauſe, diſpoſer and ruler of all, (then when all things were in contriving and ordering how they ſhould be) *to have Mercy on whom he will, and to Harden whom he will*, Rom. 9. that is, not to helpe him farther whom he findes to faile under ſufficient helpe already given him.

Here is to be ſeen that Maſſe or lump of Mankinde, out of which the great Potter made Veſſels to honour, and to diſhonour, namely the whole race of men, from the firſt man to the laſt, under all circumſtances accompanying every particular both on Gods part, and alſo on Mans, knowne and conſidered by the Natural

and

and ſimple underſtanding of God: for CAP. 20.
then they were as a Lumpe without determined formes, capable of any change, or amendment, which the great workmaſter might pleaſe to have: For as God by his Soveraigne power, makes of the ſame Earth ſome peece gold, ſome lead, or baſer ſtuffe; ſo of Mankinde, he made ſome to holineſſe and honour, ſome he permitted to be defiled and come to diſhonour: But with this difference, that there his own hand did all, as working upon a dead and ſenſeleſſe matter, here he worketh upon a living and reaſonable creature, whoſe Nature we muſt ſuppoſe and provide to be preſerved in Gods working upon it: for in comparisons, as there muſt be ſome likeneſſe, ſo the differences muſt be marked, as the Nature of things compared doe differ, elſe nothing is more fit to deceive with, than a ſimilitude.

Thus much for the Conſideration of the Nature of God, who did Predeſtinate; there followeth the conſideration of the Nature of Man, who was Predeſtinated.

It pleaſed the moſt wiſe and omnipotent Creator, amongſt other his glorious works, to conceive one more admirable and excellent than the reſt; To ſubſiſt of a mixt & compound Nature, of Spirit and of fleſh.

PART 3. By the flesh inferiour to the Angels, by the Spirit superiour to beasts, to whom he might say, *Be not as the Horse & as the Mule that have no understanding*; For he would make him a reasonable Creature, and so a free Creature; not free to be under no superiour, or to be absolute and sufficient in himselfe to himselfe, and independent on any other (for this belongs onely to God himselfe) but in such things as he should will or nill, the Nature of his will to be free, and at liberty to choose, or refuse this or that, to be the Master and owner of his owne Acts, to be thereby capable of righteousnesse, or of Sinne, of doing good or evill, of obedience or disobedience, and thence a Subject of praise or punishment, of bounty or of Justice, which no Creature could properly be, that is not free in Will, and loose, and at liberty from all kinde of Necessity.

This perhaps may be said to be true of the first man *Adam*, in his Creation; but since his fall, that freedome of man is to all kind of things decayed, and to things Spirituall utterly lost: which being granted, yet this is to be added; That God who knew and permitted this fall, and losse, knew also how to provide, and to prepare graces of his powerfull Spirit, to restore and

and ſupply that which was loſt, and how to give a new Commandement, or make a new Covenant with man fallen, fit and proportionable to the impotent will of Man, and to thoſe graces of his Spirit, which he would be ever ready to ſupply, either preventing man, or working in him, or aſſiſting, helping, protecting, preſerving him, as need ſhall require: So that this Noble creature ſtill might hold and keepe the place and ranke of a free Creature. CAP. 20.

For we may not think that the wiſdome of God made ſuch an one to ſhew him to the Angels, and to the world, and ever after to have baniſhed him out of the world: or to have admitted ſo notorious a defect in this Univerſe, that there ſhould not be found in it, the nobleſt Nature of things here below, above a day or two, in the very infancy of the world; and ever after men ſhould all either be neceſſarily evil, or neceſſarily good, after the *Maniches* hereſie, ſeeing God created man to be the Subject of his righteous Judgement: The old ſaying therefore muſt be remembred; *If there be not the Grace of God, how ſhall God ſave the World? If there be not Freewill in Man, how ſhall God judge the world?* Grace is to be defended ſo, as we doe not

PART 3. ſubvert the freedome of mans Will, and the Freewill of man is to be defended ſo, that we doe not evacuate the Grace of God.

To conclude with uniting the conſideration of theſe two Natures together of God and man, in our conceiving the Order and manner of the divine Predeſtination.

Seeing the Nature of a free creature is the Subject and the roote of moſt contingency in the world, and the Natural knowledge of God, or his ſimple Underſtanding, is the infallible foreknower of all future contingents, even conditionall, if God pleaſe to create ſuch a free Creature; it followeth from hence, that a juſt Decree before all time, what ſhall become of every free Creature in the end of time, cannot poſſibly be conceived by us to have beene made, but as proceeding from that infallible foreknowledge, which is in God, of every mans workes, ſince he *will render to every man according to his workes.*

And againe, becauſe the ſame Decree doth proceede from a Soveraigne Lord, whoſe Will is abſolute, who will be debtor to none, but will have all debtors to him; it followeth againe, that the foreknowlege out of which the Decree proceedeth, can be

be no other (after our manner of Under- CAP. 20.
ſtanding) than that of Gods Naturall, ſimple underſtanding of things, when they were but as poſſible, before any Decree was made, that they ſhould be created or come into being. To which knowledge when the omnipotent will of God adjoyned it ſelfe, an infallible an unchangable Decree was made, that things ſhould be ſuch as they are now, Neceſſary or Contingent, Meanes or Ends, Cauſes or Effects, ſuch as foreknowledge had apprehended them, and underſtood them; ſo that the Salvation of every man, who is ſaved, is from God, and the Perdition of every man that periſheth, is from himſelfe. To God onely wiſe, the Gracious and Righteous Lord, be all Honour, Glory, and Dominion for ever,

Amen.

Irenæus lib. 2. cap. 34.

Sufficiant quæ dicta ſunt: Nec enim oportet, quod dici ſolet, univerſum ebibere mare, eum qui velit diſcere, quoniam aqua ejus ſalſa eſt.

CHAP. XXI.

An Analyſis to the 17th *Article* Confeſſionis Anglicanæ.

TO make manifeſt how perfect a conſent the fifth Opinion hath with the Confeſſion of the Church of *England*, in the 17 Article, which is of Predeſtination and Election, and to ſhew who are worthy to be accounted Heterodox from the Church, I moſt humbly crave leave to Analyſe and explicate the ſaid Article.

In doing whereof I deſire the judicious Reader to conſider with mee three things.

1. The *Scope* and *Intent* of the Article.

2. The *Parts* and *Paragraphs* with their Connnexion.

3. The *loweſt* and *particular termes* in every part, and that in their literall and Grammaticall ſenſe, as wee are commanded by His Majeſties Declaration, and according to thoſe places of Scripture from whence the termes are taken ſo religiouſly, as nothing could be better.

1. The *Scope* of the Article is,

1. To eſtabliſh an Unity of Doctrine in

in the high point of Predestination and Election, among the members of this Church. CAP. 21.

2. To direct them to the right use of this Doctrine, and to prevent abuses.

2. The *Parts* and *Paragraphs* distinguished to the Eye in most Editions are two.

The first from the beginning to these words, *They attaine to everlasting felicity*; This hath respect chiefly to the First end, the establishing of the sound Doctrine of Prædestination.

The second beginneth at these words, *As the Godly consideration, &c.* and reacheth to the End; This hath respect chiefly to the Second; To direct the Church in the direct use of this Doctrine, and to avert abuses and scandals.

3. The *lowest* and *particular termes* will come to be considered in their own places, as they lye in every Paragraph.

The first Paragraph that concerneth Doctrine hath two Branches:

The first, the Definition of Predestination.

The second the Description of the Execution and Manifestation thereof.

The

PART 3. The first branch, the Definition is set downe in these termes; *Predestination to Life is the Everlasting purpose of God, whereby before the Foundation of the World was layd, he hath constantly decreed by his Counsell, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankinde; and to bring them by Christ to everlasting Salvation, as Vessels made to Honor.*

Here be two things to be considered { *The thing defined.* *The Definition.*

The thing defined is *Predestination to life*, which very terme admits another Predestination, which is to death; though the Article say nothing expressly of it, or of Reprobation. Not as if God decreed nothing what to doe with wicked men, or had not a purpose to glorifie his Justice in them, or were not certaine in his knowledge, who and which they would be: nor as if the Church shund to touch upon that string as harsh and unpleasant: (The Doctrine of Reprobation being as profitable to drive men from the wayes of wickednesse that lead to perdition, as the Doctrine of Predestination is profitable to draw men into the wayes of righteousnesse, being rightly understood:) But the reason why the Article sayes nothing directly of *Predestination*

destination to death, or of *Reprobation*, is, CAP. 21.
because it is easily understood by the contrary, whereof the Article saith so much: for if Predestination to Life be the purpose of God to deliver from curse; then Predestination to Death must be the purpose of God not to deliver from curse and damnation those whom hee hath not *found in Christ*; 2 Cor. 13:5. but to cast them into everlasting fire as Vessells to dishonour.

The Definition followeth; That *Predestination to life is the everlasting purpose of God, &c.*

Here I crave leave for cleare understanding to sever and put asunder the essentiall parts of the Definition from the Adjuncts and ornaments that are annexed to every severall essentiall part, to make every part more compleat, perfect and comely.

The substance of the Definition is this; *Predestination to life is the purpose of God to bring to salvation those whom hee hath chosen.*

Here are three things:

1. An inward Act, *his Purpose.*

2. An outward Act, or End purposed, *To bring to salvation.*

3. The subject upon which the purpose settles the outward Act or End, *Those whom he hath chosen,* To

PART 3. To every one of these there are severall Adjuncts, making them more full; as to the Purpose of God is adjoyned,

1. That it is an *Everlasting purpose before the foundation, &c.*

2. That it is a Purpose *whereby he hath decreed*; So it is a Decree aswell as a Purpose.

3. That what was decreed, was *constantly* decreed.

4. That it was decreed *suo consilio, by his own Counsell*; so a *wise* decree made by Counsell; a *free* decree made by his owne Counsell, κατὰ τὴν βυλὴν τῦ θελήματ☉ αὐτῦ.

5. That this Counsell is *secret to us*; So it is a *hidden purpose, nobis quidem occulto* (saith the Latine Article:) all these informe us concerning the nature of the inward Act.

The outward Act or End purposed, *To bring to Salvation*, hath these adjections or amplifications:

1. The state and *Terminus à quo*, from whence these are brought, from curse and damnation; To *deliver from curse*.

2. The meanes by whom they shall both be delivered from curse, and brought to Salvation, that is, by *Christ*.

3. This is illustrated by a similitude out of

of S. *Paul*, *Rom.* 9. 21. *as vessels made to honour.* CAP. 21.

To the Subject upon whom the purpose setleth the outward Act or End,

The *Chosen*, these things are added.

1. That they were *chosen in Christ.*

2. That they were *chosen out of Mankinde.*

Thus you have the essentiall parts of the Definition, and the Adjuncts to every part, which I separate not, as if the Adjuncts might be spared in the Definition, but onely for the clearer contemplation of them being severed and singled one from another.

Now if I take these againe into consideration, I must joyne to every of the three principals his accessories also, as I have layd them out.

And here some man would thinke, I were bound to begin with the first thing named in the Definition, The *everlasting purpose of God:* but I can give him a reason why I must doe otherwise: for in the Logicall and Grammaticall construction of the Article, there is here expressed one higher, prior, eternall Act of God, *viz. to have chosen some out of Mankinde in Christ*, before the other act of his Purpose or decree, *to deliver from curse, and to bring to Sal-*

PART 3. *Salvation those whom hee hath chosen*: for though in truth both these be coeternall, yet in order of nature (after our manner of understanding, and by the words of our Article) one is before the other; *choosing in Christ*, before purpose to *bring to Salvation*: for the purpose is *to bring to Salvation those whom hee hath chosen* (saith our Article,) which is agreeable to the words of S. *Paul*, that *purpose is according to Election*, *Rom.* 9. 11. but that which is according to another, is after that according to which it is framed: so if wee shall place things according to due order (and of order is our principall iniquiry,) Predestination to Life may be thus defined; *Gods choosing of some in Christ out of Mankinde before the Foundations of the World were laid, and his everlasting purpose to deliver them from curse, and to bring them to everlasting Salvation, by the same Christ, in whom they were chosen.* And I appeale to any reasonable man whether this change doe offer any violence, or wrong to the words of the Article.

Now in good time commeth this terme (*chosen in Christ*) first to be examined, as that wherein lyeth the issue of this Controversie, Whether Christ was considered in the very act of choosing his Elect? and full well did the Article keepe the words

of

of the Apostle; that whosoever hath the Apostle (if that were not enough,) hee may bee sure hee hath the Article also for him. Let us try out therefore the meaning of the words of the Apostle, *Eph.*1,3,4. CAP. 21.

1. To take from *Arminius* the envy of his Interpretation, hear what S. *Chrysostome* long agoe wrote upon this place; *Quod dicit, perinde est, ac sic dicat, per quem nos benedixit per eundem & elegit.* And a little after, *Quid est in ipso elegit? per eam, quæ in ipso habenda esset fidem; hoc præstitit priusquam ipsi essemus, magis autem priusquam mundi hujus jacerentur fundamenta.* The Commentary ascribed to S. *Ambrose* thus writeth upon the Epistle to the *Ephesians*; *Sicut elegit nos in ipso: præscius Deus omnium scit qui crediturі essent in Christum, sicut dicit ad Rom: Quos præscivit & vocavit non solum ex Iudæis, sed etiam ex Gentibus.* So by these as purpose is according to Election, so Election is according to foreknowledge, 1 *Pet.* 1.2. and foreknowledge of what? of Christ and faith in him.

And this was the common Opinion of the Fathers before S. *Augustine*, although they were not ignorant of the grace of God, nor of the superiority of it, and power of it over all the infirmitie, and indignity of man.

PART 3. But to let paſſe authorities; conſider wee ſecondly the very Text, *God hath bleſſed us πάσῃ εὐλογίᾳ πνευματικῇ, with all Spirituall bleſſings by Chriſt:* but that it is a ſpirituall bleſſing, not onely our Article confeſſeth, when it ſaith, wherefore *they that are endued with ſo excellent a benefit of God, &c.* but alſo the Apoſtle who maketh it the prime, the patterne, and the leading bleſſing, by ſaying; *Hee hath bleſſed us with all ſpirituall bleſſings,* καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ: So that this is the chiefe and exemplary bleſſing, *to be choſen in Chriſt*; as to bee juſtified in Chriſt, to be ſanctified, and glorified, be following bleſſings imitating the firſt: And if wee were elected without reſpect to Chriſt, then have wee one ſpirituall bleſſing, (and not the meaneſt,) but the firſt and the greateſt, and not from or by Chriſt, contrary to the Apoſtle ſaying, God hath bleſſed us ἐν πάσῃ εὐλογίᾳ, *in Chriſt:* Chriſt is therefore not onely the head of the Elect, but alſo the Fountaine and Foundation of Election: God not chooſing Chriſt for an head, untill hee knew his Members, and together with him chooſing them: elſe this great grace and benefit of Election ſhall flow out of ſome other Fountaine than Chriſt.

3. Con-

3. Consider, that when these words, *he* Cap. 21.
hath chosen us in Christ, bee interpreted, *Hee hath appointed us to Salvation to be obtained in or by Christ*, applying Christ to our obtaining Salvation by him, and not our Election and choosing; marke, I say, our Article, to despise this interpretation, when it plainly severs these two, and preserveth them both distinct, *to choose in Christ, and to bring to Salvation by Christ*: So that Christ is as wel respected in our Election, as in our justification and glorification, which are things obtained to us by Christ: if therefore Election bee *virtutis signum*, as *Chrysostome* saith on *Rom.* 8. *Quis intentabit crimina adversùs Electos Dei?* All that vertue which the chosen did approve was from Christ, in whom hee accepted those, whom hee found in him, not from faith, not from works, but from Christ, as it is in the cause of Justification.

If it be objected, that by this the Election of God is quite taken away, and his Justification is onely left him; for to take Believers is an act of Justice, and not of choise: I answer, that Election and Justification differ not in this, that Faith in Christ is requisite to Justification, but not to Election, but the difference lyeth in a

PART 3. difference of time, though in both faith in Christ be requisite. The difference in time is this: Before the Decree of God be past, or when the Decree is past, and gone out; while the Decree was in making, or was not yet determined, that which did conclude it and determine it, was choice and not justice; for then God is said to have chosen Believers in Christ, because when things were under deliberation and consultation what should be done, choice had place and swayed all. But after the Decree is pronounced and established, when God beholdeth a Believer as infallible *futurum*, then he justifyeth properly, and electeth him not: for his Election is already upon the infallibility of Gods foreknowledge, and the immutability of his Will. And this difference onely observed, the Doctrine of our Election in Christ doth strongly confirme our Faith of Justification and Salvation by Christ, as our *Article* saith after: And our Justification by Christ doth much enlighten and cleare the Doctrine of our Election in Christ, according to the three *Hypotheses of Melanchon, loco de prædestinatione.*

1. *Iudicandum esse de Electione ex Evangelio.*

2. *Totum numerum Electorum propter Christum electum esse.* 3. *Non*

3. *Non aliam Justificationis aliam Electionis esse causam.* CAP. 21.

Thus much of the first addition chosen, *Chosen in Christ.*

2. The Second Adjunct unto chosen is, that they were *chosen out of Mankinde*; Then by our *Article*, all Mankinde was not chosen, but some out of Mankind; yet all Mankind was considered in the Omniscience of God, frō the first man to the last; for he that chooseth out of all, must weigh and examine all.

Out of Mankinde, not out of Angells kinde; for seeing the Election is in Christ, and Christ tooke *not hold of the nature of Angels*, but of humane nature, the Election must be out of humane kinde, as taken hold on by Christ: Christ being provided and Preached to humane kinde, as one Mediator betweene God and Man, *The Man Christ Jesus, who for us Men, and for our Salvation came down from Heaven and was incarnate.*

Lastly, if humane kinde bee it, out of which the Election is made, it must bee distributed into two parts; either as found in Christ, or as found out of Christ, because the Election is in Christ, therefore out of Mankinde as something to doe with, or some relation to Christ: for if God in his Predestination had bent his consideration

PART 3. ration unto the Masse of Mankinde innocent, and uncorrupted, there had bee found no man Reprobable, being that worke of his owne hand: If to the Masse of Mankinde fallen, and corrupt, there had been found no man Eligible, all being under the curse: But considering Mankinde as under Christ, that should die for it, and should be Preached to the World, there be found some eligible, *viz.* such as laid hold on Christ by faith; and some reprobable, that being sinners received not the Saviour that would be sent to deliver them from curse and condemnation. And thus much for the first act of God in the order of nature, (though the third thing mentioned in the letter of the Definition,) *those whom God hath chosen in Christ out of Mankinde.*

Now I come to the first thing in the Letter of the Definition, (but the second inward act of God) touching them whom hee hath chosen, *viz. his everlasting Purpose* and decree what to doe for them, and how to doe it: And first let mee treate of the Principal, the purpose it selfe, then of the additions and properties of this purpose.

The *Article* calleth it the *purpose of God*, and not the purpose of man; Every thing that is read (though in ancient Fathers) is not

not presently to be embraced as made our owne: The word is S. *Pauls*, *Rom.* 9. 11. τῆ θεῦ πρόθεσις, though there τῆ θεῦ bee ambiguous, whether it belong to ἐκλογὴν, or to πρόθεσις; but is true in both. CAP. 21.

First, πρόθεσις may signifie two things; 1.
first, the same that ἰδέα, or *Typus*, or *Archetypus*; the plot, the forme, or frame of all things, according to which all things that now are, were made and wrought by God, it selfe being first wrought, that is, devised, and contrived, and set in order by him. The understanding of God is the Seat and Subject, in which this plot and frame is described, and as it were written, as the plot of an Architect is drawne, and set out in paper, or in the sand, (for the helpe of his weakenesse) that hee may see with his eye a modell of that which is in his minde, and in time it may bee should be raised and builded by him. Thus seemes S. *Paul* to use the word, *Eph.* 3. 11. when hee saith, The various Wisdome of God is knowne to Angels by the Church, κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν χριστῷ Ἰησοῦ; this word κατὰ πρόθεσιν, implyeth a patterne that is followed, and this word ἣν ἐποίησεν saith the patterne was made by God himselfe in Christ Jesus: as God doing nothing without the Sonne,

PART 3. being the chiefest peece in the Frame.

2. Secondly, this word προθεσις may signifie the Purpose, Decree, Determination and Resolution of the Will of God, to execute, and to put into being, the things whereof the plot which is in his minde is the patterne; thus S. *Paul* taketh it, 2 *Tim.* 1.9. when hee joynes purpose and grace together, *Who hath saved us, and called us with an holy calling, not according to our workes, but according to his purpose and grace given unto us in Christ Jesus, before the World was:* or of both these together is the purpose of God consisting: the Counsell and the Decree of God intending those things, the order, and course, and forme wherof he hath in his Mind, and his Power, and lastly in his Will.

So that I may say with *Ursinus* on *Esai.* 14. *Eventus rerum accuratissimè respondent consilio & prævisioni Dei tanquam Archetypo:* So S. *Paul* would say all things come to passe κατὰ πρόθεσιν τοῦ θεοῦ, all things doe, and fulfill the purpose of God. This purpose is about Ends and Meanes to those ends, and all circumstances accompanying them, both in things of the order of nature, and of the order of grace, and about those things God will doe himselfe, and those things hee will permit the Creature

ture and all secondary Causes to doe.

And although in the whole frame or plot there be two parts, or two wayes; one that leadeth some to happinesse, and another wherein some goe to their owne destruction: and although the purpose of God runs upon them both, as being not without his Counsell or his will: yet in S. *Paul* that onely which is the way to happinesse to some (as the more worthy and desirable part) is called the *purpose of God*; just as in the foreknowledge, where although the wicked are not unknowne to God, as ignorant of the men, and of their workes, yet the faithfull onely and the Elect are named and called those whom God foreknew, because in them hee is pleased and delighted: So it is in purpose, that part onely of Divine disposition that bringeth unto happinesse is called *Gods purpose*, because hee delighteth in the good of his Creatures, and hath no pleasure in their death and destruction, which is of themselves and not of him, yet adjudged by him, and decreed upon their rebellion. And this may suffice for the opening of this Terme, *The Purpose of God*: As for the Adjuncts added by our *Article* to purpose, as the *everlasting purpose*, they are so cleer, as they neede no further Explication, than

was

PART 3. was made in the Analysis before: Onely to the last we may adde a word;

By his Counsell *secret to us*; *Consilio nobis quidem occulto.* This Clause I would have reserved and kept in minde to prove that Doctrine which I delivered in the 18. Chapter of the third part of this worke: That although there be revealed to us some hopefull signes of our Election and Predestination; (as it is witnessed in the next branch of this paragraph,) yet the very certainty of our Election or Predestination is a secret hidden in God, and in this life unknown to us.

Come wee now to the outward Act or End purposed by God to his chosen, *viz. to bring them to everlasting Salvation*: This is *terminus ad quem*, the end which Predestination intendeth, as that which decreeth a perfect worke, and leaveth not the issue uncertaine, or contingent, as unto God.

To this is added in the Article the *terminus à quo*, from whence men are brought to Salvation; from *curse and damnation from which they are delivered.* And there is added the meanes by which they are both delivered from curse, and brought to Salvation, and that is, *Christ*: and lastly, there is an Illustration, *As Vessels made to Honour*, Out

Out of these words To *deliver from curse*, is rightly collected by *Robert* late Bishop of *Salisbury*, that the Church of *England* doth acknowlege them, *quos Deus in Christo elegit*, to be *maledicto & exitio liberatos*; *nam privatum est, non publicum Ecclesiæ judicium, quisquid aliter à quibusdam inconsideratè scriptum est*: So he in *præfatione ad Lectorem*. In these *quibusdam* are no meaner men than Doctor *Whitakers*, and Master *Perkins*, who tooke this Article to speak for them; Whom yet this learned Bishop saith, have written *aliter*, and *inconsideratè*: the Article then hath not beene understood, and so it may yet be not fully apprehended by great Prælates: for likewise out of this, that our Article saith with the Apostle, that our *Election is in Christ*; Doctor *Carleton*, late Bishop of *Chichester*, well collecteth, that this *Counsell of God had respect unto the corrupt masse of Mankinde*; for saith he, *the benefit we have by Christ appeareth not in the state of Innocency*, pag. 10. *against the Appealer*, where the said reverend Bishop disputeth earnestly against them that teach Predestination to be a separation between men and men, as they were found in the Masse of Mankinde uncorrupt, which is the Doctrine the *Appealer* so much inveighed against, as contrary CAP. 21.

PART 3. contrary to our Church in the 17 *Article*: So that to mee it is strange the Bishop should bee so severe against the *Appealer*, whith whom himselfe concurreth in the condemning of the same Novelty: But more strange it seemes to mee, that out of those words *Chosen in Christ*, hee could collect the fall of Mankinde to be presupposed by God, before the Counsell proceeded to Election; and could not aswell collect now, that Christ himselfe was presupposed to be sent into the World, to be preached, to be beleeved on, or refused, before God proceeded to Elect or to Reprobate man; Seeing the first is collected more remotely, that the Gift of Christ supposeth sinne, and a curse from whence men had neede to be delivered by a Saviour: But the second is expressly affirmed by the Apostle, *Hee hath chosen in Christ*: and so it may immediately be collected that wee were chosen, not to Christ, as to be sent, but in Christ supposed as sent, and we found Beleevers in him: seeing the foreknowledge of God did aswell understand the issue and successe of Christ preached in the World, that hee would be the occasion of the rising of many, and of the sorer fall of many others, as it understood the issue of the Creation of man,

of

of the Commandement given, of the Tempter permitted, that it would bee to the fall and corruption of all Mankinde. CAP. 21.

It is very true that the Bishop of *Salisbury* saith, *Sect.* 1. *P.* 2. *That God looking upon the Masse of Mankinde defiled with sinne, and guilty of eternall Death and Damnation, did there see, subesse ibi commoditatem evolvendi & explicandi opes illas, & abyssos sapientiæ suæ, justitiæ, misericordiæ, potentiæ, patientiæ, summa ut in illum gloria, & illustrium virtutum prædicatio redundaret:* but how to shew all this? The Scripture saith by *sending his Sonne to die for the World*, for therein are all these riches opened. But that hee saw a fit occasion to open all these by separating some *ex promiscuâ illâ perditione, quâ ad unum omnes pari mortis æternæ conditione obstricti erant*, the Scripture no where saith; and hee himselfe that saith it, dares not doe it but with this parenthesis, *interponente se hîc dilecto filio, quos in illo voluit:* it would clearly appeare that the separation of man was not made upon the view of Mankinde corrupted, no more than upon the view of the same uncorrupted, but upon Christ interposing Himselfe: God separating *quos in illo voluit*, (*voluit autem credentes*

in

PART 3. *in ipsum* ;) This let mee expresse in the words of *Alesius* on *John.* 17. 1. *Cum filius Dei prævidisset genus humanum ruiturum in æternum exitium propter peccatum, factus est supplex æterno Patri (ecce interponens se hîc dilecto filio) ac promeruit, Pater ut daret universos qui crediturí essent in ipsum, ut eos servaret à tyrannide Diaboli, & morte æternâ.* The Father never denyed the Son any thing which hee asked, *Psal.* 2. *Aske of me, and I shall give thee the heathen for thine inheritance.*

So by this the intercession of Christ hath obtained all that beleeve in him to bee given to him, to deliver from curse, and to bring to eternall Life and Salvation; not their faith, nor their works, but Christs favour with his Father.

The last thing in the Definition is an illustration; the predestinated to Life are accounted *as Vessells made to honour.*

This is taken out of S. *Paul Rom.* 9. 21. where you shall finde the *Vessells made to honour*, to be also called *Vessells of mercy*, vers. 23. and the *Vessells made to dishonour* called *Vessels of wrath*, vers. 22. but mercy and wrath doe both presuppose sin: Both so farre wide from the Apostle, and our *Article*, are the defenders of the first Opinion. What sinne is it that is presup-

posed?

pose? That's now in the question: Whether Originall sinne, or sinne against Christ? It seemes by the Apostle, that *Vessels of Wrath* were such as *God endured with much long-suffering*, which being despised, hee then shewed his wrath and his power over them, *ver.* 22. which argued their sinne to be impenitency. And *Vessels of Mercy* to be such, in whom he *maketh knowne the riches of his Glory*; but this is done in Christ above all, *Eph.*1.6.7. and 2 *Tim.* 2. 20. the very visible Church of Christ is the great house wherein are Vessels, some to honour, some to dishonour: But the whole Chapter, *Rom.* 9. deserves an especiall elaboration, that together with the whole, the similitude of the Potter and his lumpe, and his Vessels might be openly cleared. The summe is; CAP. 21.

That whereas the Salvation of all those that are saved, and the perdition of all those that perish, is referred (as it ought to be) to the Will of God, to his mercy, to his love, to whom he will inlarged, and from whom he will restrained; and that there is no resisting, nor complaining against this Will: that then God and his Will is to be considered, as it is by the Apostle, as the Universall and supreme Cause of all things, and as the generall Mover,

PART 3. Mover, Governour, diſpoſer of them, through whoſe underſtanding, judgement and allowance they have all paſſed, and might have been otherwiſe diſpoſed, and other Events have proceeded out of them, if God had willed.

And againe, the Supreme Cauſe, as ſuch, muſt not onely be conſidered as the chiefe, and prime agent of things, or as alone doing all, but permitting other created Natures to uſe their properties, faculties and freedomes, and to governe them and to uſe them to ſuch ends and uſes, as the wiſdome of God, his Juſtice, his Mercy, his Dominion ſhall judge fit to uſe them, and apply them, holily and righteouſly, and according to Gods Nature: God therefore in contemplation of his owne workes, which he himſelfe would doe, and of his creatures of free nature, what they would doe, (if he permit,) conceiving the iſſues would be diverſe, ſome good, ſome evill, out of his owne Soveraigne pleaſure and power, confirmed and ratified by an immutable decree thoſe iſſues, and their free cauſes that would bring them forth, whereby he prepared ſome men to glory, ſome men to deſtruction as unto ends: but not without the intervent of their owne acts, as well as of his: who though he could have

men-

mended or altered any of his own workes, or any of the other Creatures to other issues, yet hee would not, notwithstanding hee knew that letting things goe thus the greatest part of the Masse or multitude of Mankinde would goe into perdition; and but a few in comparison would be transmitted to life and glory: yet he rested in this purpose with as much blamelesse liberty, as the *Potter* hath, who makes of the same lumpe of Clay vessells for honorable uses, and vessels for viler and baser uses: For although there seeme a great deale of neereneſse betweene the *Potter* (as a man an owner) and his Clay, and there come but few things betweene the Will and power of the one, and the uses and End of the other (as put case the aptneſse and inaptneſse of Clay to an end, which yet the *Potter* could mend if hee list by cost and labour;) whereby the *Potters* power seemes to be more great and absolute: yet it is most true, that there is a great deale more of neereneſse betweene God and his Creature, and though there come many more things betweene the Will of God, and the End of his Creature, yet is the infinite Knowledge, Wisdome, and Power of God, that notwithstanding these many more things inter- CAP. 21.

T venient,

PART 3. venient, Gods Will is neerer to the End of his creatures, than the *Potters* Will can be to the End of his Clay, where ſo little or nothing come betweene. Thoſe then whom God choſe in Chriſt, and decreed to bring to Salvation by Chriſt, upon ſuppoſition of his owne acts in giving Chriſt and his Spirit unto them, and upon ſuppoſition of their acts in receiving Chriſt, and obeying his Spirit, theſe are Veſſells made unto honour. And againe, thoſe whom hee rejected, and decreed to bring into everlaſting deſtruction, upon ſuppoſition of their acts in deſpiſing his Promiſes, and inabuſing his benefits given unto them, thoſe are Veſſels made to deſtruction: There is a neceſſity of ſuch ſuppoſitions here, becauſe the Maſſe of Mankinde is not like unto the Maſſe of *Potters* earth, rude, reaſonleſſe and ſenſeleſſe, but is a free Creature, whoſe nature is by the Ordinance of the Creator, to worke out and to procure to it ſelfe its owne End good or evill: good, by working according to God ſeeking that good to men, or evill, by declining from, or forſaking of God in his Worke, and ſo failing of God hee falls into evill: But becauſe God was able to have altered or amended the whole, or any peece of the Maſſe, which happily

happily the *Potter* is not alwayes able to doe in his Masse, therefore God must needs bee acknowledged to have a more excellent power over Mankinde his Masse, than any *Potter* hath of his Clay to make Vessels to honour or dishonour: whereby at last all is resolved into the Will of God; but as it is the supreme and universall cause which doth allow all inferiour causes to move, and worke according to their Natures; which movings, and workings hee orders and applyes to his owne Glory of Justice, or Mercy, as seemeth agreeable to his Will. *Vide Epiphan. Hæres.64. contra Orig. p.* 246. *Et Hieronimum Hebdia Quæst.* 10. Thus much for the first branch of the first paragraph, *viz.* The Definition of Predestination to life. CAP. 21.

Now followeth the second Branch, which is a Description of the Execution, or of the manifestation of our Predestination to life, which is expressed in these words, *Wherefore they that be endued with so excellent a benefit of God, bee called according to Gods Purpose by his Spirit working in due season*: This straine seemes to be an Imitation of S. *Paul*, *Rom.* 8. 29. and it is a good explication thereof; saving that S. *Paul* tyeth the Linkes together one unto another by a repetition, or replication:

PART 3. *Thoſe whom hee foreknew, hee did predeſtinate; And whom hee did predeſtinate, them hee alſo called; whom hee called, hee alſo juſtifyed, and whom hee juſtifyed hee alſo glorifyed:* But our *Article* uniteth all theſe latter unto one the firſt, as ſo many effects of one cauſe, and implyeth the connexion of one of them to the other, onely by the order of their enumeration, ſaying thus; *They that bee endued with ſo excellent a benefit of God*; which is as much as they that bee elected by Chriſt as foreknowne, they be called, they be juſtifyed, they be glorifyed: So the imitation agreeth well without any materiall difference. The Explication our *Article* makes, appeares moſt by the additions, which it putteth to S. *Paul.*

1. As firſt, inſtead of whom hee foreknew, it calleth our Predeſtination *præclarum Dei Donum*; thoſe that hee *endued with ſo excellent a benefit*; with reference to the Definition afore.

2. That it eſteemeth this *excellent benefit* the Fountaine and the cauſe of all ſpirituall bleſſings that follow in the *Article*, *viz.* Calling, Juſtifying, Glorifying, for it ſaith, *Unde qui tam præclaro Dei beneficio ſunt donati, vocantur*; *Wherefore they that be endued with ſo excellent a benefit of God are called.*

3. That

3. That to S. *Pauls* words *called according to purpose*, the *Article* addeth, *by his Spirit working in due season, and they through grace obey the Calling*: By which two additions the *Article* declareth what *Calling according to purpose is*, viz. *when Gods Spirit worketh in Calling*, and not the outward word alone; and when *by grace that Calling is obeyed*: for these two are in the course and plot approved by God. CAP. 21.

4. When to S. *Pauls* justifyed, the *Article* addeth, *They be made the Sonnes of God by adoption, they bee made like to the Image of his holy Sonne Jesus Christ, they walke righteously in good Workes*: These are added as so many effects of our Election originally, and as so many effects of our Justification immediately, and as so many pledges and signes of our future Glorification; for upon this is concluded, that at length *by Gods Mercy they attaine to everlasting felicity*. Out of this Declaration which the *Article* maketh of the Execution and Manifestation of Predestination, there bee foure things especially to bee learned:

1. That the *Article* intendeth the same thing which *Melanchton* sayes S. *Paul* intended, *Rom.* 8. 29. *Totum ordinem complecti voluit, quo Ecclesia condita est à*

PART 3. *Deo*: To the end that our Faith of eternall Salvation by Christ might bee established and confirmed, since God hath contrived the whole course whereby hee will build his Church, that is, whereby hee will have on Earth a chosen Generation that shall inherit in Heaven everlasting felicity. And this wee may certainly beleeve; because the Knowledge of God which is infallible, his purpose which is unchangeable, his Calling according to purpose which cannot bee frustrate, his justifying which cannot be controuled, and his glory which is invincible, are all found in this order and course here set downe: besides, the Scripture saith, *The Counsell of the Lord standeth sure, and the thoughts of his heart to all Generations*, Psal. 33. 11.

2. Secondly, whereas in this chaine there is one linke, which is put not onely as the first in order, but also as the cause and fountaine of all the rest, which are not onely tyed to it, but derived from it, namely, *the excellent benefit of our Election and Predestination in Christ, which was given unto us by God, and settled upon us by his purpose before the Foundation of the World*, 2 *Tim.* 1. 9. from whence doe flow all the lower blessings of Calling according to purpose, justifying, glorifying, as effects,

fects, as issues out of the first and highest. CAP. 21.
Therefore wee are bound *to blesse God the Father of our Lord Jesus Christ*, (as S. *Paul* doth,) *who hath blessed us with all Spirituall blessings*, viz. with calling, justifying, and *according as hee hath chosen us in him, that wee should be holy, and unblameable before him in love*, *Eph.* 1. 3, 4. for the latter blessings doe call upon the first, not onely as a patterne, but as a Fountaine and root of them all. Now if it should seeme strange that those should be the Effects of Predestination, and yet bee foreknowne before Predestination, according as S. *Paul* setteth Foreknowledge before Predestination, and Calling after it as the Effect, this doubt is cleered by the remembring that the foreknowledge that S. *Paul* speaketh of is that onely of Simple understanding, which is not the cause of any thing absolutely to bee, but onely as possible, or *futurum* but *sub Hypothesi*, if the Will of God say it; and by remembring secondly, that the Will and Decree of God (wherein Predestination properly consisteth,) is onely the cause why any thing comes to act, and into being absolutely, God willing it to be indeed after that manner, as hee knew it might be before hee willed it to bee. So by this it is plaine that the

PART 3. things which were the Objects of the Underſtanding foreknowing them firſt as poſſible, are after the Effects of the Will of God, when they are commanded by a Decree abſolutely to be, and to come into act: The knowledge of God being unto him a light and a guide; but his Will being to us the Fountaine of all our good, and the ground of the duties of thankfulneſſe.

3. Thirdly, whereas the lower linkes ſay, *whom hee predeſtinated, hee called, &c.* we learne from hence, that the miniſtery of the Word, whereby the holy Ghoſt calleth, juſtifyeth, ſanctifyeth the Elect people of God, chiefly intendeth the Execution of Predeſtination, according to S. *Paul*, *Eph.*4.12. *That Paſtors and Teachers are given for the perfecting of the Saints, for the worke of the Miniſtery, for the Edifying of the Body of Chriſt*; *Non ergo alios, ſed quos prædeſtinavit, vocavit, juſticavit, ipſos glorificavit. Aug. de prædeſt. Sanct. cap.*17. This may ſeeme contrary to the generall φιλανθρωπία, or love of God to all men, which is alſo the Fountaine of the generall promiſe of the Goſpell which calleth all.

From hence ſome doe teach Grace to flow from God by two Fountaines; by the

the way of Preaching, or by the way of Gods Purpose; *Carlton* pag. 41. But it is certaine that the Graces which come from God by the way of Purpose, come also by the way of Preaching, and no other way without Preaching. But this is reconciled by S. *Paul*, laying downe Gods Foreknowledge as the first linke of this Chaine that leadeth and guideth all; for though the generall love of God bee the Fountaine from whence the Preaching of the Word, Calling, and Promise of all Grace doe proceede, even to the very Elect, yet it being impossible for God to bee ignorant, or not to know the successe of the Word Preached, or of his Calling, or of his Promise, who would obey and who not, it was impossible but hee resting in them, and being content in their persons, and in their number (though few) though otherwise contemptible, whom hee knew would beleeve, should not as mainly intend their Salvation and their Calling, as if hee sent his Word onely for them, and sending his Word unto the rest, as if hee held in, *quasi in se contineret*; the knowledge of their disobedience, would not by his Prescience hinder the Declaration and Manifestation of his good will to them. So that by CAP. 21.

PART 3. by this the Preaching of the Word is the Fountaine of all Grace to them that receive grace, and might be alſo to them that receive it not; And Gods purpoſe, or Predeſtination out of foreknowledge is the Fountaine of Grace to them that have it, becauſe for their ſakes eſpecially it was that the word was ſent and Preached: And they which have not Grace, to whom the Word is Preached, want it not through the want of Predeſtination; but through their own neglect and diſdain; for had their obedience been foreknowne, they might have been *ex prædeſtinatis*: Remember ever that *Quos præſcivit* is aſmuch before *prædeſtinavit*, as *quos prædeſtinavit* is before *vocavit*.

4. Laſtly, we learne by the links of this chaine obſerved ſeverally, that whoſoever would know, whether he himſelfe be of the number of the Elect, he doe not fix his eye immediately upon either of theſe extremes, Predeſtination, and Glorification, but upon the middlemoſt (that be between,) and try whether he be called, or whether he obeyed the call; whether he be juſtified, or made like to the Image of Gods onely Sonne, or walke religiouſly in all good works; theſe things if he finde, then may he truſt, that God hath Elected him

him, hath Predestinated him to Salvation. Cap. 21.
Vide Keckerm. System. 461. de Sorite logica.

So Bishop *Bancroft* understood our Article, *pag.* 294. at the Conference at *Hampton* Court; to teach to reason rather *ascendendo:* and so *Melanchton* understood Saint *Paul* to teach, *Rom.* 8. 29. *Nusquam esse electos, nisi in cœtu vocatorum. Loco de Prædestinatione.*

Now I come to the second paragraph, which giveth direction to the right use of this Doctrine, and cautions for avoyding abuses and scandals.

The whole paragraph consisteth of two propositions; the first beginneth here, *As the godly consideration of Predestination, &c.* The second at, *Furthermore, We must receive.*

The first Proposition is long, and consisteth *ex particulis relativis, quæ habent notas comparationis*, expressed by the signes, *Quemadmodum, Ita*; *As, So.*

The second period is shorter, but yet consisteth of a copulative proposition, which is in substance two: One directing to receive Gods promises generally; the other directing to follow in our doings that Will of God, which directly is expressed in the word of God.

The comparison in the first period, is layd

PART 3. laid between two unlike considerations of two different things, which produce two unlike effects in persons of unlike quality, expressed in these words; *As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feele in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirme their faith of eternall Salvation to be enjoyed by Christ, as because it doth fervently kindle their love towards God: So for curious and carnall persons lacking the Spirit of Christ, to have continually before their Eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into retchlesnesse of Uncleane living, no lesse perilous than desperation.* So far the first period.

Out of the first part of this Comparison we may conceive these instructions given us by the Church.

1 That the consideration of our Predestination and Election in Christ, according to the Definition and doctrine in the former paragraph, is the onely Godly consideration

deration of predestination, and therefore ought to be used by all that will either teach or consider this mysterie, not to consider our Election without considering Christ. CAP. 21.

2. That this consideration wherein Christ is had, is the fountaine of most sweet, pleasant and unspeakable comfort; as indeed without Christ there can be no comfort to any child of *Adam*.

3. That this comfort appertaines and is appliable only to Godly persons, and such as feele in themselves the working of the Spirit of God, so that no man is to presume of his Election, before he feele the working of the Spirit in him mortifying, &c.

4. That to such their Faith may be greatly confirmed of obtaining salvation by Christ, seeing themselves conformed to the Image of Christ; and their love to God greatly kindled, finding that God hath called them, and sanctified them in Christ Jesus.

5. Lastly, That the publishing of this doctrine of our Election in Christ is very justifiable and warrantable, because to suppresse or withold so good an occasion of confirming the faith, & inflaming the zeale of Godly men, would be a great injury to them

PART 3. them, and a great wrong to the grace of God.

Out of the ſecond part or reddition of this compariſon; ſo to curious and carnall men, we may conceive theſe cautions to be given as by the Church.

1. That to have continually before a mans eyes the ſentence of Predeſtination, is a different thing from the godly conſideration of Predeſtination in Chriſt.

2. This ſentence is *perniciosiſſimum præcipitium*; is like ſome exceeding high and ſteep rock, which is dangerous for any man to ſtand upon, or to looke downe from; ſeeing from ſuch high downfalls the Devill uſeth to tempt men *to throw themſelves down*, as he did Chriſt, *Mat.* 4. 6. and from this *præcipitium* the Devill may thruſt men either into Deſpaire or Security.

3. That this having the Sentence of Predeſtination continually before their eyes, is the uſe and practice but of curious and carnall men, and ſuch as lack the Spirit of Chriſt, to whom alſo theſe evills doe betide of deſpaire and ſecurity; and therefore this would be ſhunn'd and avoyded, as he that loves his ſafety would ſhun to walk upon, or gaze from ſome high and deep downfall.

One point in this compariſon needeth ſome

some more full Explication, for it may be questioned, whether the Article meanes that these different Effects of comfort or downfall, doe proceed onely from the difference of the persons that doe confider; being either pious or curious, carnall or spirituall, having the Spirit of Christ, or lacking the Spirit of Christ, or doe flow also from the difference of the things considered, *viz.* either of Predestination or Election in Christ, or the sentence of Gods Predestination? CAP. 21.

There are that make no difference betweene these two, and so to them the difference that the *Article* noteth must arise, onely from the difference of the persons considering one and the same Doctrine of Predestination. But I may bee bold to put a difference betweene the things considered, aswell as betweene the persons considering, because the *Article* doth so: *so for curious and carnall persons &c.* The *Article* doth not say it is a dangerous downefall, namely the consideration of Predestination and Election in Christ, as keeping the same subject whereof hee had spoken before as comfortable; but it substituteth another subject, *to have continually before their Eyes the Doctrine of Gods Predestination*: that is a dangerous down-

PART 3. downefall, and not the other. And to mee it ſhould ſeeme incredible that either the *Article* ſhould ſay, or that Doctor *Bancroft* ſhould ſay, That the ſound, full and whole Doctrine of Predeſtination and our Election in Chriſt (ſuch as is here delivered in the former paragraph,) ſhould be a dangerous downfall even to carnall men, and even them that lack the Spirit of Chriſt. For although it be true that the fruit and comfort of this, and many other Divine truths bee reaped onely by godly perſons when they are come to have the Spirit of Chriſt, &c. And it be true alſo that our curioſity and carnall affections bee great impediments to the right conceiving and judging of Divine truths; yet it is as true that every neceſſary Doctrine is in ſacred Scripture ſo fully, perfectly, and coherently delivered, and ought to be therefore fitly deduced by the Church, that of it ſelfe it have no aptneſſe to become a *præcipitium* even to carnall men, and ſuch as have not the Spirit of Chriſt, ſince the Scripture was not written to be reade onely of them that doe already in humility beleeve it, and are filled with the Spirit of Chriſt, but even by naturall men having onely ordinary humane judgements, and to taſte of the things of God.

What

What then is in that the Article ſaith, hath ſo much as a likelyhood of a downfall to the curious and carnall? To have continually before their eyes the ſentence of Gods Predeſtination; what is this Sentence? The bare and naked Sentence; that very decree it ſelfe in generality, That *God hath Predeſtinated ſome men to life, and hath reprobated ſome to death*, (ſuch is the firſt of the 9. Aſſertions at *Lambeth*,) without any mention or conſideration of Chriſt, of faith, of Gods Preſcience, or any other of his Attributes. This naked Sentence without any thing of the order, or manner how this decree is concluded, or come unto, is that *præcipitium*, that exceeding height from whence the Devill doth, or may thruſt men curious & carnall into deſpaire or ſecurity, laying all their religion upon Predeſtination: *If I ſhall be ſav'd, I ſhall be ſav'd.* This is that which *Bancroft* calleth a *deſperate Doctrine*, pag. 29. of the Conference: The ſelfe-ſame for ſubſtance methinks I find expreſſed by *Hemingius* in his *Syntagm. loco de prædeſt.* whom I beſeech you heare with a little patience. PART 3.

1. *De æternâ prædeſtinatione rectè erudiri eccleſiam ſummoperè neceſſarium eſt; nam ut nulla doctrina uberiorem conſolationem piis conſcientiis afferre ſolet, quàm doctrina*

PART 3. *prædestinationis rectè explicata; ita nihil periculosius est, quàm rectâ prædestinationis ratione aberrare.*

2. *Nam qui à verâ deflectit, in præcipitium fertur unde se recipere non potest.*

3. *Sunt quidam, qui cùm audiunt nostram salutem in Dei electione & proposito sitam esse, & modum verum haud observant, somnia Stoica, & fabulas Parcarum fingunt, quibus & seipsos miserè implicant, & alios perniciosè seducunt; vide* Thes. 4, 5, 6, 7.

4. *Modus autem prædestinationis verissimus est, quem Paulus nobis commonstrat, cùm ad Ephes. scribit, Elegit nos in Christo.* 1. 9, 10, 11. *in hoc modo conditio fidei includitur: Nam cùm fide inserimur Christo, ejus membra efficimur, & ideo electi, quia Christi membra sumus.* The Sentence therefore of Predestination without the *Modus* is *Præcipitium*; but the *Modus in Christo* is the fountain of all comfort, and hope, and godliness, which maketh this matter of so much worth to contend for; The true *Modus Prædestinationis divinæ.*

Now I come to the period of the second Paragraph, and the whole Article: *Furthermore, we must receive Gods promises in such wise, as they be generally set forth unto us in holy Scripture,* and in our doings, that Will of God is to be followed, which we have

have expresly declared unto us in the word of God. CAP. 21.

This part of the Article Bishop *Bancroft* shewed King *James* at *Hampton* Court, *pag.* 29. *line* 19, 20. as *the Doctrine of the Church of England touching Predestination*; and it was there very well approved. Moreover the Kings most excellent Majesty that now is, in his Declaration, commanding that all farther curious search be layd aside, willeth, that *these disputes be shut up in Gods promises, as they be generally set forth unto us in the holy Scripture*; as if the generall promises of God were the surest principles to determine all these doubts and differences by, and they rest safely that rest in them.

The Authority of this Article, together with other like passages in our Catechisme and Homilies, constrained our divines that were at *Dort* to deliver *in secundo Articulo* these *Theses*, for the third and fourth.

3. *Deus lapsi generis humani miseratus, misit filium, qui seipsum dedit pretium redemptionis pro peccatis totius mundi.*

4. And for the fourth *Thesis*: *In hoc merito mortis Christi fundatur universale promissum Evangelicum, juxta quod omnes in Christo credentes remissionem peccatorum*

PART 3. *& vitam æternam reipsâ conſequantur*, which they confirme by *Mark* 16. 15. ſo that this part of the Article though it be the laſt, yet it is not the laſt in worth and uſe.

For whereas it ſaith, *Furthermore, we muſt receive*, &c. It intendeth to give farther remedy againſt the harme, which may be taken by curious and carnall perſons, from the Sentence of Predeſtination had continually before their Eyes: Which harme ariſeth from the ſentence alone, without reference, and without order to the generall promiſes of God: for if we receive Gods promiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture; It is not poſſible we ſhould conceive that God hath decreed any Sentence of Predeſtination before the contemplation of the Succeſſe and Event of thoſe his generall promiſes: For if he have afore decreed to give Faith and Salvation but to ſome few choſen already thereunto, and then come after with a promiſe of Salvation generally unto all upon condition of Faith; this promiſe muſt needs be to many illuſorie and deceiptfull, and thence it comes that the Sentence of Predeſtination is a *præcipitium* to deſpaire and careleſneſſe.

This is the reaſon why they that teach

as

as *Melanchton*, *Hemingius*, *Hunnius*, and the Divines of *Saxon* doe, the order of Election to be after the Redemption wrought by Christ, and after faith in him considered in Gods foreknowledge, doe so earnestly urge the Universality of Gods promises, and the Unity of Gods Will to that which he hath revealed: and so doth our Article. CAP. 21.

This consequence (the promise to be illusory after Predestination decreed) *Bucer* himselfe did well see and acknowledge, and therefore according to his principles he was necessarily tyed, to lay another foundation than the generall promise, which is this; *Primum quod Deo debes est, ut credas te ab eo esse prædestinatum; nam id nisi credas, facis eum tibi, cùm te ad salutem vocat per Evangelium, illudere.* And Againe, *Si dubitas te Prædestinatum esse, necesse est te dubitare de omni promissione salutis tuæ; dubitare de Evangelio, hoc est, Deo nihil tredere omnium, quæ tibi in Evangelio offert.* And againe, *Tanquam caput omnis noxæ tentationis repellenda est hæc quæstio, Simusne prædestinati? Præsumendum est igitur tanquam principium fidei, non omnes esse à deo præscitos, præfinitos, separatos à reliquis, & electos in hoc ut in æternum servemur, hocq; propositum Dei*

PART 3. *mutari non poſſe*. Bucer. ad Rom. 8. pag. 411.

But this forme of teaching ſeemes to me at leaſt new and ſtrange, to preſume that at the very firſt, which is the laſt thing we attaine unto after long exerciſe in goodneſſe; namely, To believe that we are predeſtinated unto life, whereof we have neither promiſe nor ſigne at the firſt entrance into Chriſtianity: *Quantò rectius hic qui nihil molitur inepte. Sanctus Paulus ad Rom.* 10. 9. *This is the Word of Faith which we preach, that if thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt beleeve with thy heart that God raiſed him from the dead, thou ſhalt be ſaved.* Saint *Pauls* meaning is, that the firſt thing we owe to God, is, to believe the generall promiſe, out of which we cannot exclude our ſelves; if *thou beleeve and confeſſe thou ſhalt be ſaved*; unleſſe I interpret *Bucers credere*, in a more large manner, that I believe it poſſible I may be one of the Elect; under hope I will try and heare what God will work, as he *that ploweth ploweth in hope*; (*Unicuique agendum in ſpe*, ſaith Doctor *Abbot*, *Sariſbur. pag.* 141.) but this is farre from the Faith *Bucer* ſpeakes of God. And even this hope muſt have a ground and warrant, or elſe it maketh aſhamed: but what ground can it have like to the univerſall redemp-

tion

tion by Christ, and the generall promises of the Gospel? CAP. 21.

This is that net, which the Fisher of men spread over all men to draw them on to God: If I once surmise or suspect that God intends to draw by the Gospell, or to gather to himselfe but some few speciall particulars, whom hee hath marked out, I begin presently to tremble, fearing I may be none of them, seeing the number is but small, and it is easier to bee found among the many, than one of the few.

When the Lord said to the twelve, *One of you shall betray mee*; Every one began to feare and suspect himselfe, when yet there was but one of twelve that should doe the thing: How much more may men feare, when it is said, Faith is the Gift of God, and this hee giveth but to the Elect, which are few in comparison of those that have it not? this way leades mee to discomfort or despaire, or at least it taketh away from mee all remorse for unbeliefe and impenitence: for if God giveth mee not Faith and Repentance, and that out of his Decree by which he determined not to give it, but to some few, I cannot doe withall, nor helpe it, if I have not Faith.

Who art thou O Man that replie est against God?

PART 3. But when I heare that the Mercy and Love of God to Mankinde, hath given his Son ἀντίλυτρον ὑπὲρ πάντων, 1 Tim. 2. 6. and that the God of Truth hath made a generall promiſe to ſave all that beleeve; though I know but few to be ſav'd, becauſe few beleeve; ſince yet I know this to ariſe from the contempt and neglect of men, and not from God, I am no way diſmayed, but have a doore of hope opened wide unto mee from God, and have cauſe to feare and blame none but my ſelfe; and againſt mine own naturall corruptions, which are indeed deeply to be feared, I have ſufficient reliefe from the Grace of God, which is in the word of the Goſpell, and in God ready to helpe mee.

Neither doth it ſatisfie to ſay, the Promiſe is therefore delivered in generall, becauſe the Preachers that publiſh it, are ignorant who bee Gods Elect, and therefore they call, and let God work when he will.

1. For firſt, the Promiſes thus generall are to be read in holy Scripture, wherein God ſpeakes himſelfe, who knoweth who are his.

2. Preachers are to bee accounted true witneſſes for God, and ſay no more, no leſſe,

lesse, than God himselfe would say, if hee would preach to men. CAP. 21.

3. The Commandement to beleeve, which is joyned with the promise, bindeth all that heare it, and maketh them guilty that doe not obey. I applaud our Doctors *in suffragio: Evangelio nihil falsum, aut simulatum subest, sed quiquid in eo per Ministros offertur, aut promittitur hominibus, id eodem modo ab authore Evangelii offertur & promittitur iisdem*, pag. 28.

And againe, pag. 43. *Quod si non omnes, quos hoc verbi Spiritusque sui dono dignatur Deus, ad conversionem seriam non seriò invitaret; certe & Deus nonnullos, quos ipse filii sui nomine vocat, falleret, & promissionum Evangelicarum nuncii à vocatis falsò perhibiti testimonii accusari possunt, & qui ad conversionem vocati parere negligunt, redderentur excusabiliores.* It is nothing therefore which is said of the mixture of the Reprobate with the Elect, as to the Truth of the generality of the promise, although it be something as to the Foreknowledge and Omniscience of God, who cannot bee ignorant of the successe and event of his promises generall: But the generality of the promise testifyeth against them that say, God hath decreed afore to whom to give Faith, and to

PART 3. to whom to deny it, out of the multitude of Mankinde fallen, out of his owne pleaſure; that they aſmuch as in them lyeth make God a Lyer and a Diſſembler.

The laſt Caveat or direction is not much different from the former: *That in our doings, that Will of God is to be followed, which wee have expreſly declared unto us in the Word:* for this Doctrine ariſeth from the true and neceſſary diſtinction of the Will of God, which is *Deut.* 29.29. into *ſecret* and *revealed*, and that of the Schoole into *Signi & Beneplaciti*; which ſome abuſing, by thinking that God may have another will ſecret and different about the ſame thing, whereof hee hath a declared and revealed Will: or that which is ſignifyed, is leſſe pleaſing than that which is ſecret, called *Beneplaciti*; doe forſake or negiect his Will revealed, to fulfill his Will ſecret, which they count to be his onely Will.

As in this preſent matter: when the Word of God revealeth it to be the Will of God, that every hearer of the Goſpell doe repent, beleeve and be ſaved; ſome man granting this to be Gods revealed Will, and ſignifyed Will, may notwithſtanding imagine that God hath another ſecret Will, and that of his good Pleaſure, which

which shall stand, not to have him repent, nor to beleeve, nor to be saved: And this imagination is commonly founded upon the Doctrine of Predestination, which excludeth Prescience, and makes God to proceede immedistly to his Election, upon the consideration of the fall of Mankinde. CAP. XI.

But against this, our Article adviseth to follow in our doings the Will of God declared in his Word; and this it doth not onely by way of advice, as if it were at our liberty, and onely the best and safest way, but even out of necessary grounds: For,

1. First, That which is secret and hidden can be to us no certaine ground to build upon, for who knowes God will not give him leave to repent, beleeve, or bee saved?

2. That there can be no secret Will of God, contrary to his revealed and declared Will; for this were to make God a Lyer: but even these two secret and revealed have two divers Objects; or of one Object, yet divers times wherein they are placed: As for Example, That there shall bee a day of judgement, is the revealed Will of God, but when that day shall be, is secret to us, though determined and knowne

PART 3. knowne to God : theſe be two Objects, that a day ſhall be, and when that day ſhall bee.

Againe, the Goſpell of our Salvation before the World was, was a ſecret counſell and Will of God ; but ſince the World was, it hath beene revealed and opened to the Prophets and Apoſtles, and is no more hidden but manifeſted : the ſame thing in both, but in two times, in the one hidden, in the other revealed : being well-pleaſing unto God, while it was ſecret ; and not ceaſed to be ſo, being ſignifyed and declared to the ſons of men.

To conclude ; This expreſſed Will of God, whereby hee commands all men that *heare the Goſpell, to beleeve it, Joh. 6. 29. 1 Joh. 3. 23.* and whereby the *diſobedience of them that believe not is aggravated, Joh. 3. 19. 2 Theſ. 1. 8.* ſtrongly perſwadeth mee, that the way to life is yet open, and that Salvation is to be had, untill that Commandement come ; nay untill it bee contemned and deſpiſed.

And that the God of Truth, who uſeth ſimplicity and ſincerity in all his ſayings, and who will overcome when hee is judged, hath not made ſo much as any ſecret Decree, not to give a man Faith, nor Salvation, whom hee commandeth to beleeve

leeve the Gospell, before the consideration of this Commandement given, and the disobedience thereto observed *in mente Divinâ omniscià* : And therefore all Opinions and Imaginations of Predestination, determined before the consideration of obedience or disobedience to the Gospell, in the Church where the Gospell is preached, are utterly to bee excluded; which if I obtaine in this Discourse, *Habeo intentum*, and for this, *Appello Evangelium, & Appello hunc Articulum Ecclesiæ Anglicanæ.* CAP. 21.

FINIS.